SOME HELPES TO FAITH.

Shewing the Necessitie, grounds, kinds, *degrees, signes of it.*

Clearing diuerse doubts, answering obiections, made *by the Soule in* temptation.

By IOHN WILSON, Preacher of Gods word in *Gilford.*

PHILIP. 1. 25. 26.

For your furtherance, and ioy of faith that you may more abundantly reioyce in Iesus Christ.

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TO THE TRVELY NOBLE LADY, THE LADY LETTICE, Countesse of Leicester : Mercie and Grace *in this life, Salvation with* eternall glory in the World to come.

Good Madam,

VNthankfulnesse is a great defiler of conscience, both as it is a great sinne against iustice;

and as it prouokes wrath, whereby such persons are deliuered vp to vile affections. And though thankefulnesse cannot stay in the instrument, but goeth by it to the author, yet it is due to such, by whose hands God conueyes his benefits. It hath pleased that blessed God, to stirre vp your Ladiship for my good: first, in calling mee to be a Minister to your Honourable familie, how weake soeuer; yet not without some fruit by his blessing, whose power is seene in weakenesse; where, how I was cared for, my conscience doth witnesse: secondly, in your opportunity (preferring publike good,

so

so were your words) giuing me a free, and comfortable entrance into this charge, wherein I now labour, according to my measure. And from that time, I haue beene followed with kindnesse from that house; but that specially refresheth mee to remember, that for the worke of my Ministerie, your Honour willed mee to count you as my mother. I am bold thus in particular, to propound you for Gods Honour, as an example, especially to Patrons.

And finding my selfe so much bound, I haue long thought how besides my prayers, I might by some paper testimonie, shew my selfe

thankefull to your Ladiſhip; and reſolued at laſt to write theſe notes faire, and ſend them for the helpe of your faith and comfort, in witneſſe of the continuing, of my true care for your ſoules good. Hereunto I was the rather inclined, for that I vnderſtood, ſome to haue found helpe (through the mercie of God) to the quieting of their conſcience by the reading of them, when they were in ſhorter notes of a Sermon: In the meane time, diuerſe friendes called vpon mee, for ſome thing to the Preſſe, from which the knowledge of mine owne wants hath hitherto kept me,

yet

yet debating it thus; If the matter be profitable: first, it is not likely to bee hurt that way, but more vsefull then by writing: secondly, more fit to some for reading; and to conuey bookes to friends, more commodious then Copies in writing. Here I stucke at this, that good bookes for this helpe bee not scant; but then I thought againe, that acquaintance being a helpe to make them knowne, all come not to one hand: thirdly, my desire to leaue testimonie of my faith, on whom I hold: and how, fourthly, that God hath glory of diuersitie of gifts, which manifest the

spirit, giuen to profit withall: fiftly, that my selfe owe to them that haue so aduentured themselues. It yelded not without feare, I confesse, yet commending it to God for his blessing, and to the loue of my deare friends to further it, it is now out of my hands.

Good Madam, vse it among other helpes: I once left a little thing with you, to helpe you in examination of your title to Heauen, this may a little further that as being (I thinke) fuller, to that purpose. Calling made sure is a great comfort, and aduantage for a Christian,

many

many give testimonie to you: you haue giuen good example in your constant respect of Gods ordinances, glorifie God more with the fruites of your faith and loue; call for the inspirations of the spirit, to be carried earnestly after him, bee purchased a people, to be iealous of good workes: looke into the felicitie of Gods chosen dayly, bee still making it sure in your owne conscience; the end of this life puts Gods people in possession of endlesse life. The highest in the earth, haue but terme of life in their present things, how great so euer; and dying out of Christ, are

without end miserable. Blessed are they that so trust in Christ, as to haue the Lord for their God: that is to bee knowen in experience by the spirit of Christ, destroying the dominion of sinne, and lading vs, so as that in the course of our life, we are with God, though foyled for our humbling in many temptations. The God of life, preserue your life of his good pleasure, for the good of many, that praising God for you, may by their prayers further your grace heere with the exercise of it: the Lord bee with you, your Honourable sister with hers, all

that

that belong to you, and guide your hearts into the loue of God, and to looke for his Sonne, the blessed hope from heauen.

Your Honors in all dutie,

and humble obseruance.

Iohn Wilson.

SOME HELPS TO FAITH.

Shewing the neceſſitie, grounds, kinds, degrees, ſignes of it; clearing diuerſe doubts; anſwering obiections, made by the ſoule in temptation.

Luke 1. 20.

Becauſe, thou beleeueſt not my words, &c.

THE holy Euangeliſt, ſet to deliuer the ſtorie of Chriſt from his beginning (concerning

his humanitie) puts first a narration of his forerunner, how he did rise (as he that would speake of the day light beginnes at the day starre) wherein hee mentioneth the promise of his miraculous conception, and the ioy of his father and other friends: 2. the doubting of the promise by *Zacharie*, with the reason of it, age making it impossible by course of nature. Which is aggrauated by the minister, *Gabriel*, and by the matter promised, glad tidings: 2. threatened with punishment of dumbnesse as a penall signe set out by the time, till the ful-

fulfilling of the promiſe; & the cauſe, not beleeuing the words of ſuch a meſſenger as he knew was ſent of God. For *Zacharies* doubt appeares not to be about the qualitie of the Angel, whether he were true or falſe. If he had onely doubted whence the reuelation came, it would not haue beene ſo blamed, for *Gideon* did ſo, and deſired a ſigne whereby he might know it was an Angel of God that ſpeake to him *Indg. 6.17.21.* But looking to the order of nature, ſo as he conſidered not the power of God, as *Abraham* did in a like caſe, hee gaue

not ſuch glory to G oda to reſt on his word and power.

Obſeruation.I.

From his puniſhment for this cauſe that hee beleeued not the word of God, ſent by his meſſenger, we may gather, how prouoking a ſinne it's not to beleeue God promiſing. His fault was but in one part of Gods word, admiting ſome doubt about thee fulfilling of the promiſe: 1. It was a particular act of vnbeleefe, no habite: 2. not full, but of infirmitie among many faithfull ſervices, yet becauſe he ſtaggered

gered at the promiſe, knowing that God had ſpoken, he ſhall ſpeake no words of his owne, till God haue fulfilled his. *Sara* ouercame her doubt, *Heb*, 11. 11. by faith ſhe receiued power to cõçeiue ſeed, and was deliuered of a child when ſhee was paſt age; becauſe ſhee iudged him, faithful who had promiſed, yet laughed at the meſſage of the Angel and is reproued for it, *Gen*. 18. 12. Our Sauiour doth reproach the two Diſciples, honeſtly teſtifiing of him, for follie and ſlowneſſe of heart to beleeue all that the Prophets haue ſpoken, *Luk*.

24. 25. he vpbraides the eleuen with their vnbeliefe, because they beleeued not them which had seene him after his resurrection, *Mar.* 16. 14. *Moses* and *Aarons* (faithfull seruants of God) were iudged to death temporall, for not sanctifying the Lord by beleeuing his promise of bringing water out of the rocke, and to lose the honour of bringing Gods people into the Land of promise. When a doubt creeps into a mans minde, whether that which God hath spoken shall come so to passe, it is iniurious, and greiuous to him; much more when with

Numb. 20. 21. 24.

with full vnbeliefe his promise is reiected. *Psal.* 106. 24. 25. 26, 2. *King.* 7. 2.

Reasons.

SIns are more greiuous as they haue God for their obiect more immediately, hating of God, despaire, vnbeliefe, the mother sinne, it dishonours God aboue many sinnes of morality: 1. In questioning his truth: 2. In limiting his power: 3. In disgracing his promise, and messengers: *Esa.* 7. 13. *Is it a small thing for you to grieue men, that you will grieue my God, also.*

Secondly, it is of prauity

of nature, mans faithlesse disposition, whereunto being indulgent, he beares with himselfe in it too much, where God offers to fence him not onely with promise, but sometimes with signe. God saith of his sonnes and daughters, that they are children in whom is no faith, *Deut.* 32. 20. Christ to his fearefull Disciples, *how is it that yee haue no faith*, *Mar.* 4. 40.

Vse: 1. We ought therefore to feare with hatred all vnbeleefe, all kinds and degrees of it, and to sway our hearts against their naturall

tural diſpoſition: we ought to beleeue God ſpeaking to vs, whatſoeuer, how often ſoeuer, in what manner ſoeuer he do ſpeake to vs; and be violent againſt the hindering diſpoſition, ſo breaking into heauen. The deuil flies not from vs by dallying, but by reſiſting him, *Iam.* 4. 7. Faith makes ſupernaturall things poſſible, *Math.* 17. 20. It obtaines wonderfull things *Heb.* 11. 11. 33. 34. It ſanctifieth God in a mans heart, *Eſa.* 8. 13. and giues him glory before men, *Rom.* 4. 20. Out-looking improbabilities, impoſſibilities in nature, reſting on his

truth and power.

When God hath ſpoken; let vs reioyce in his word, ſaying, I haue the word of God, whereof I glory; the word of God, I ſay, whereof I will glory. *Dauid* aſſures himſelfe, to the ouercomming of ſorrowes and quickening him with ſpirituall ioy, that it ſhall be as God hath ſaid, *Pſal.* 60. 6. God hath ſpoken in his holineſſe, I will reioyce, I ſhall diuide *Shechem*, and meaſure the valley of *Succhoth*. *Gilead* is mine, &c. when the Lord hath ſaid, I will not leaue thee nor forſake thee, we may boldly ſay the Lord is my helper,

Pſal. 56 10.

I will not feare, *Heb.*13.5. 6. God will doe that which he hath ſpoken to me of, *Geneſ.* 28. 15. Thus *Paul* did giue hope to them in the Ship with him in great extremity, *Bee of good courage, for I beleeue God, that it ſhall bee euen ſo as he hath ſpoken to me*: and they were all of good cheere. At length wee ſhall ſay (to Gods praiſe) *As wee haue heard, ſo haue wee ſeene in the Citie of our God*, Pſal 48. 8. Let vs lay vp the promiſes in our hearts, ſet them ſtill before vs, digeſt them in a holy hope, and feede our ſelues with them, bee they generall or particular, Act.27.25. 36.

to

to this or that ſtate and condition, abſolute or with exception of the croſſe; wee ſhall beleeuing, perceiue in ſenſible effect that God hath not ſaid in vaine,
Eſa. 45. 19. *Seeke yee mee.* None ſhall
Eſa. 49. 23. bee aſhamed that waite for him: either wee ſhall haue the very thing which wee doe deſire, or the good of the want of it.

Vſe. 2. Seeing one act of diſtruſt in a particular promiſe is ſo offenſiue to God, how grieuous is it to forſake the generall promiſe of mercy in Chriſt Ieſus, made to euery one that beleeues on him? *Heb.* 4. 1. Let vs feare, it is full of

of ſinne and danger.

Firſt, It is a manifeſt diſ- 2. Theſſ. 1. 8.
obedience, *Rom*. 10. 16, 21. againſt the firſt and great commaundement of the Law: which though it doe not directly command faith in Chriſt, nor reueale the righteouſneſſe whereby wee are ſaued, *Rom*. 3. 21. yet bindes vs to hearken to God, in all that hee commands vs; to whomſoeuer Chriſt is preached, the commandement to beleeue in him is giuen, *Mar*. 1. 15. *Ioh*. 6. 29. They that Ioh. 3. 23.
reuolt after profeſſion of faith, are ſaide to turne away from the holy commandement giuen to them. 2. *Pet*. 2. 21.

Se-

1.Ioh.5.10. Secondly, Vnbeliefe is a kinde of blasphemy; it makes God a lyar, which agrees not with his nature, it is impossible to him. *Heb.* 6. 18. *Tit.*1.2. His witnesse is greater then the witnesse of man. Hee that honours a man with cap and knee, yet counts him a vaine lying fellow, doth more dishonour him thereby, then with all the outward signes he honours him: so hee that beleeues not God testifying of his Sonne, that whosoeuer receiues him hath life, what respect soeuer hee giue him in other things, dishonours more then hee honours him, making

king the credite of his testimonies suspected; as hee that beleeueth hath sealed that God is true. Ioh. 3. 33.

Thirdly, Vnbelieſe hath in it an odious vnthankfulnes in refusing Christ with his grace so freely offered to euery creature, *Mark.* 16. 15. Christ louingly cals euery one that is athirst to come to him, with gracious promise that they shall not come in vaine, *Ioh.* 7. 37, 38. beseeching men by his seruants in his stead, to be reconciled to God, and not to receiue the grace of God in vaine. Hee waits that hee may haue place in mens hearts, promising sweete

2. Cor. 5. 20.
2. Cor. 6. 1.

ſweete and refreſhing familiarity to any that heares his voyce and opens vnto him, *Reuel.* 3. 20. He puts none away that come to him, *Iohn* 6. 37. God expoſtulates with men, why they will die, ſeeing life is ſo freely offered them, *Eze.* 18. 31. lamenting their folly and loſſe in refuſing him. Therefore whether it bee of ſottiſh negligence, or of obſtinate rebellion, it is inexcuſable vnthankfulneſſe to reiect him.

Fourthly, Vnbeliefe holds a man in the power of ſinne, in an vniuerſall pollution of nature: the ſeate of it is an euill heart,

Heb.

*Heb.*3. 12. a heart full of euill affections; so it robbes God of that inward worship, which faith purifying the heart sets vp and maintaines, it is ioyned with loue, a pure heart and a good conscience, 1. *Tim.* 1. 5.

No true inward worship can be performed without faith, as may appeare by considering all the parts of it.

I. Confidence in God (whereby wee rowle our selues vpon him for all needfull good, and to bee helpt and defended against all hurtfull euill, so as not to bee afraide at any euill tydings, Psal. 112. 7.

Iob.5.22. tydings, to laugh at destruction when it comes, to challenge the aduersaries of our happinesse with a holy insultation, either as it were at the barre, for accusation or condemnation; or in the field, for force to separate vs from the loue of God in Christ Iesus, *Rom.* 8. 33, 34, 35.) cannot be without faith in Christ. We haue by him entrance vnto God, with boldnesse and confidence through faith in his name, *Ephes.*3. 12. *Him God raised from the dead, and gaue him glory, that our faith and hope might bee in God,* 1. Pet. 1. 21.

That

That a man may ſtay vpon God, hee muſt know that hee is his God, committing the care of his ſafetie, and the charge of his happines to belong to him, being both able and willing to helpe him; which neceſſarily requires faith in Chriſt, that hee may haue right to that couenant, *I will bee thy God.* So knowing whom hee hath beleeued, he with quietneſſe and confidence commits himſelfe to him, as *Paul*, 2. *Tim.* 1.12.

Diffidence, and thereby feare are found in godly men, and that in good cauſes by defect of faith: much more

more in them that haue no faith, whoſe hearts by the ſound of feare are mooued as the trees of the forreſt by the winde, *Eſay* 7. 2. or are hardned againſt threatnings, by flatterie, truſt in lying words, making falſehood their refuge.

Secondly, Loue of God (whereby we are mooued towards him, and cleaue to him, as ſoueraignely good in himſelfe; 2. the authour and maintainer of all our good had or hoped for; 3. and for him doe loue ſuch perſons and things as hee hath commended to our loue; 4. giue our ſelues to him to bee at his will, ſeeking

ſeeking his glory, and hating our ſelues, as wee are againſt him; 5. cannot be ſatisfied, but in fruition of him, and therein reſt with delightfull contentment;) cannot bee in an vnbeleeuer. 1. In ſuch the loue of God is not. 2. Gods loue preuents vs, and mooues ours. 1. *Iohn* 4.19. 3. Hee circumciſeth our hearts to loue him, his ſpirit is called the ſpirit of loue, becauſe it works it in vs, and guides our hearts into it. 2. *Tim.* 1. 7. 4. It is one ſpeciall note by which the heires of the grace of life are deſcribed, 1. *Cor.* 2.9. & 8.3. *Eph.* 6. 24. *Rom.* 8. 28. *Iam.* 1. 12.

Ioh. 5 42.

Deut. 30. 6.

2. Theſſ. 3. 5.

The

(a voluntary ſubiection of minde and heart to God, to hearken to, and to doe his will, after that manner, and to that end which hee appoints) is not in an vnbeleeuer; whoſe wiſedome is enmitie againſt God, *Rom.* 8. 7. He is a ſeruant of ſinne, addicted to the wils of the fleſh and minde, to fulfill them, not ſubiect to God nor can be.

Faith is the Mother of obedience, by it wee receiue the ſpirit, renewing our nature vnto delightſome agreement with Gods Law, *Ioh.* 5.3.4. moueing vs by Gods mercies, impelling vs by the loue of Chriſt,

Christ, to die to our selues to liue to him.

Fiftly, Patience(whereby vnder euills, wee adide in Gods waies; possesse our soules, waite for God, and giue him glory, acknowledging his hand, authoritie ouer vs and ours, his wisedome, righteousnes and goodnes) is not in an vnbeleeuer, for it is the daughter of faith and hope, 1. *Thes.* 1.3. a fruit of the spirit, *Gal.* 5. 22. and is wrought in meditation and application of Gods promises, of the gift of his sonne the pledge of all promises, *Rom.* 8. 31.32. and his presence with vs in

The vnbeleeuer is an enemy to God. *Coloſſ.*1.21.

Thirdly, Feare of God (whereby we ſanctifie him in our hearts; ſtand in awe of him & his word; hate to ſin againſt him, euen where no eye but his can take notice of vs; giue our ſelues to
2.Chr.19.9 good duties with ſtrife to doe them, ſo as pleaſeth him; aſpire to full ſanctification, 2.*Cor.*7. 1.) cannot be in an vnbelieuer. For it is wrought in regeneration, by vertue of Gods Couenant with ſuch as haue their ſinnes forgiuen, *Ier.* 32. 40. by the ſpirit of God that reſts vpon Chriſt for his members, *Eſa.*11.2.

is

is prouoked by Godsmercy, *Psal.* 130. verſ. 4. and holds a man with a perpetuall will to God.

The vnbeleeuer either contemnes God, and declares it by lewdneſſe in his waies, *Prou.* 14. 2. Or if he feare, it is either penall *Eſa.* 33. 14. like the diuells trembling; ormeere ſeruile, to be a bridle, to work ſome ciuility, the chiefe obiect of it is euill of puniſhment. The feare of the belieuer, is ingenuous, voluntary, with confidence, and ioy, the chiefe obiect of it is euill of ſinne, not his owne diſtreſſe but Gods offence.

Fourthly, Obedience (a volun-

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trouble, *Psal.* 91. 15. moderating the temptation to the strength he giues, that we may be able to beare it, working our present good and promoting our future glory, 2 *Cor.* 4. Vnbeleefe hath either, senseleſſe stupiditie, *Ier.* 5. 3. or hardening and making the courage stout to indure the vttermost, or a counterfeit humiliation, whereby men flatter God to get out of his hands, which if it succeed not, their pride opens their mouth against God vnto stout words, and their heart frets against the Lord. *Esa.* 58. 3. *Mal.* 3. 13. 14.

Sixth

Sixtly, Prayer (an action of the heart wherein, acknowledging the author of all goodnesse, we inforce the powers of our soules to doe an immediate seruice to him, to bring forward his decrees into execution) no vnbelecuer can rightly performe: for it requires faith not onely of Gods essence and power, but of his loue and good will to vs, accepting our person, and receiuing our prayer. *Mar.* 11.24. *Rom.* 10. 14. *Heb.* 11. 6. *Iam.* 1. 6. and it must be by the holy Ghost. *Iud.* 2. 20. It requires an vpright person. *Prou.* 15. 8. the oder of

Christs ſacrifice. *Reue.* 8. 4. And ſo is a note of ſaluatition. *Ioel.* 2. 38. Which is farre from an vnbeleeuer.

Seuenthly, thankſgiuing or ſacrificing praiſe to God, cannot be rightly performed without faith, for it requires a heart affected with this aboue all benefits, that the Lord is our God, which was declared by giuing thanks before the Ark, the teſtimonie of Gods preſence with his people; it goeth thus, thou art my God and I will thanke thee. *Pſal.* 118. 28. With taſt of his loue in the benefits, as pledges of more

Pſal. 144. 15.

more to come, as the valley of Achor for a dore of hope with pleasure in the commandement, consecration of our selues and that we haue to God, offered in the mediation of Christ for acception. Hos. 2. 15. 1. Pet. 2. 5.

Vnbeleeuers, though formally they may giue thanks, conuinced that all good is from God, carried by pride in preferment of their gifts before other men, as the Pharisee, *Luk.* 18. 11. yet they bee more in prayers then in praises. As they cannot giue thanks for spiritual benefits which are giuen onely in Christ, to such as beleeue on him: Luk. 17. 16, 17.

ſo neither for temporall freely, feelingly, with loue of the duty, with taſt of Gods loue and delight in him. As a iudge that feaſts a malefactor by the way, who feares his hanging at a place appointed, gets but heartleſſe thanks of him: ſo God for his bounty to an vnbeleeuer, who ſtill feares that he will deſtroy him after he hath done him good.

Vnbeleefe diſables a man to euery good worke, the branch brings not forth but in the vine without Chriſt, or not being in him we can doe nothing, *Ioh.* 15. 4. 5. The worke can-

not

not be better then the nature whence it proceeds, an euill tree cannot bring forth good fruit. The work may be materially good, but euill by abuse: productions of the flesh by some peruerse affection, vnto ends not right in the sight of God, they be dead workes, not onely as they proceed from a person spiritually dead, a stranger from the life of God, but as they tend to the condemnation of the worker, though farre more tolerable then those sinnes that are such for their matter and kinde. Math. 7. 18.

Sixtly, Vnbeleefe holds

a man vnder great misery.

First, Vnder the rigor of the law, without mercie to the pardon of the least omission or defect.

Secondly, Vnder irritation of the law, the more it reueales sinne, the more corrupt nature lusts and striues to doe it. *Rom.* 7.5.8.

Thirdly, vnder the coaction of the law: he is in bondage vnto feare of the threatnings of it, and withheld from the euill which he loueth, as a dogge tyed vp from biting or a foxe chained vp from prey, yet retaine their disposition.

Fourthly, Vnder the maledictio

malediction of the law, there is no curse but hee may feare it in his blessings, in his crosses, he hath euill of good, and euill of euill, all turnes to his hurt. It shutts out thee good of most excellent meanes, *Heb.* 4. 2. makes Christ with all his vertue vnprofitable to him, who by his absolute power, can doe whatsoeuer hee will, yet concerning his ordinate power is made impotent (in a sort) to great works by the vnbeleefe of men. *Mar.* 6. 5.

Seuenthly, Vnbeleefe increaseth a mans misery liuing vnder the Gos-

pell, it ſhall be required of him according to that which is cõmitted to him; iudgement is to the Iew
Rom. 2. 9. firſt, for abuſing his preferment in the offer of ſaluation by Chriſt. This is condemnation that light is come into the world and men loued darkneſſe rather then light. *Ioh.* 3. 19. Chriſt is to the ruine of many in Iſrael. *Luk.* 2. 34. They haue a double damnation, one from the law wherein Chriſt found them, another from the Goſpell in which deliuerance was offered, and they
Math. 21. 44. refuſed it, they that ſtumble at this ſtone, are broken,

ken, and they vpon whom it falls are all ground to powder. A malefactor dieth iustly by the law, but if he haue offer of the kings pardon and refuse it, he is twise guilty of his owne death: the iudgement beginnes here in spirituall plagues, *Rom.* 11. 8. 9. *Iob*; 12. 39. and is fulfilled in hell, in a more greiuous damnation then that of *Sodome* and *Gomorrha*. Math. 10. 23.

Resolue therefore speedily to obey the Gospel, consent to God commanding you to receiue his sonne, promising mercy in him to euery one that beleeues on him, dispute not

not againſt his faithfull and true ſayings, liſten not to the deuill and your carnall wiſedome muttering and obiecting thus.

Obiection. I.

Who am I? what is my worthineſſe that I ſhould conceiue of God that he ſo reſpected me as to giue his ſonne, and with him ſo great happineſſe for me? I dare not beleeue it.

Anſwere.

Firſt, The opening of the ſealed Booke (the bare fore-knowledge of things to come) found no man liuing or dead worthy of it, but onely Chriſt, whom then ſhall ſo great loue find worthy

Reu. 5. 2, 3, 5.

worthy of it in himselfe? 2. It commends the free grace of God, that he was so farre from making the respect of our worthinesse, to turne his minde toward vs, that when we were of no strength, meere enemies, sinners and vngodly, he prouided the merit of his sonne for vs: his loue is set before the gift of his sonne. *Ioh.* 3. 16. To declare the freenesse of the benefit, we bring nothing, bring nothing but our needinesse: emptinesse, nothingnesse are onely receiuers of Christ with his blessing, and of faith also whereby to receiue him.

Rom.5.6.

It

It is of faith that it might be of grace. *Rom.* 4. 16. Herein hath God manifested, and made certaine his loue. 1 *Ioh.* 4.9.

That I may be setled in conscience that being in my selfe vnworthy, I am counted worthy, I must turne away mine eyes from my selfe, and behold Christ Iesus alone, on whose worthinesse the fulfilling of the promises depends, he that imbraceth him and the promise of mercy in him, is said to be worthy, as he that reiects the offer of God so gracious is said to be vnworthy *Math.* 22. 8.

Reu. 3.4.

First,

First, The holy seruants of God confessing their owne vnworthinesse, haue yet beleeued, and humbly claimed Gods promise, with this reason: thou hast told this goodnesse to thy seruant, thou art God and thy words be true, *Gen.* 32. 9, 10, 11. 2 *Sam.* 7. 18. 28. praying him to performe it for his owne sake; *Dan.* 9. 19. who for his owne sake puts away our iniquities, *Esa.* 43. 25.

Obiection. 11.

The presumption of a bidden guest, sitting downe at the wedding feast without a wedding garment, was found and fearefully punished,

punished. Considering my nothingnesse, and withall my great sinfulnesse, I feare to meddle, humility seemes to with-hold me.

Answere.

It is not presumption but humilitie to yeeld to Gods will, and a meet thing to accept the gracious offer of his sonne vnto life, approue and yeeld to what God pronounceth to please him, giue your selfe liberty to iudge in his worke what is meet, consider the correction of *Peter* refusing in modestie his Lords offer to wash his feet. *Ioh.* 13. 6. 8. 9. There is a carnall humilitie that

that may ſpoile a man of his ſoule. *Col.* 2. 13. 23. We be fitteſt for Gods mercy, when lothing our ſelues in our fowleneſſe we aſpire vnto his grace, which hee giues to the humble. 1. *Pet.* 5. 5. 6.

Ezech. 36. 31.

Secondly, Great things beſeeme a great God, we are to conſider not what we are in our ſelues meet to receiue, but what is meet for him to giue, whoſe counſell determines to this and that man, as his pleaſure is, who works herein for the praiſe of his glorious grace, that makes all for himſelfe, Lord of all, free to place his grace where

where he will, none giues him first. *Rom.* 11. 35.

Thirdly, He suffers his elect, to fall into great sins, which he orders to his and their glory: 1. In giuing them notice of them, with feeling, whether strange terror & consternation accompanie it, or they passe in the birth more easly, yet they goe before many ciuill men into the kingdome of heauen. *Math.* 21. 31. disposing them therby vnto his calling vnto fellowship with Christ: 2. and makes them called, to doe more with impulsion of loue for much forgiuen, *Luk.* 7. 47. 3. To stand

as

as patternes of Gods abounding grace, to preuent their diffidence, who desire Gods mercy and grace, yet distrust by the number and greatnesse of their sinnes. 1.Tim.1. 16.

Forthly, Number or greatnesse of sinnes, are not barres in all to shut out Gods mercies in Christ, either for forgiuenesse, or healing of nature: they may be resembled by the Sea, in which Gods great workes are seene, which flowes to the couering not onely of sands, but rocks; because God hath giuen his sonne, to take with the nature of the elect, their death

death. *Heb.* 2. 9. 14. and thereunto their ſinnes. He made him to be ſinne for vs, that knew no ſinne, that wee might be made the righteouſneſſe of God in him. 2. *Cor.* 5. 21. God laid vpon him all the ſinnes of the Elect, figured in the goat that eſcaped, by lot *Leuit.* 16. 21. 22. Ouer which *Aaron* confeſſed all the iniquities of the children of Iſrael, and all their treſpaſſes in all their ſinnes, putting them vpon the head of the goat, ſending him by appointment, into a land not inhabited, that the ſinnes and curſe might not reſide among Gods people,

people, prophecied in *Esa.* 53. 6. Not onely the punishment of our sinnes, but our sins were made to meete vpon him, whether past, present, or to come: and the equall valew to all the wrath that they did deserue, he indured. 1. *Tim.* 2. 6. He his owne selfe bare our sinnes in his body to, or on the tree: 1. *Pet.* 2. 24. By his stripes or wailes we are healed, all haue sinned and are depriued of the glory of God, he that is Lord ouer all is rich vnto all that call vpon him. Be it ten thousand talents, fiue hundred or fiftie pence, he for Christ that hath

Rom. 3. 22, 23. & 10. 12.

hath (as the ſuretie) made ſatisfaction to the full, for the whole debt, counts it as if he had no wrong by vs, but that we are iuſt, cleare, not guilty, puts away his anger, loues vs
Hoſ.14.15. freely: we neede not for feare, (beleeuing in Chriſt) paine and torment our ſoules in reſpect of puniſh-
Mark.3.28. ment to come, for any ſin or blaſphemie committed. Verily I ſay vnto you all ſinnes ſhall be forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme. Chriſt appointed forgiueneſſe of ſinnes to be preached in his name without diſtinction of

of many or few, ſmall or great. Thus Gods people are incouraged to follow the Lord, and to ſett vpon reformation of ſinners becauſe there is hope in Iſrael for this. 1. *Sam.* 12. 20. Eſra. 10. 2.

3. God inuites to his feaſt, ſinners, of vileſt ſort, ſuch as are as miſerable in ſoule, as they be in body; that by high waies and hedges, Church porches or any meetings to make their aduantage, ſhew and offer to pitie, faces gnawen, eyes, noſes, and members eaten with rottenneſſe. Math. 22. 9, 10. Luk. 14. 23.

Whoſoeuer accepteth truely his inuitation, comes and eats of his prouiſion, is allow-

allowed, cleanſed from all his ſinne, cloathed with righteouſneſſe as a robe, and adorned with graces as with Iewels, *Eſay* 61.10. *Luk*. 15. 21. *Reuel*. 19. 7. Come receiue Chriſt, he ſhall cloath you and decke you vnto admiration. *who is ſhee*, Cant.6.9. *that comes out of the wilderneſſe to ioyne her ſelfe to her welbeloued?* Cant.8.5.

Obiection III.

Redemption is not vniuerſall, in Gods purpoſe mercy is limited, *Rom*.9.11. 14. according to his will is all the difference betweene them that are ſaued and them that periſh, *Math*.11. 25. 26.

25.26. Christ came to doe the will of his father, in giuing eternall life to them that were giuen him. *Iohn* 6. 37. Hee gaue his life for his sheepe, *Iohn* 10.15. dyed for the children of God scattered in all the world. *Iohn* 11. 52. But hee did not pray nor speake a good word for the world to his father, his sacrifice was the foundation of his intercession: they must needes therfore bee of one extent. How shal I know that Iesus Christ by the will of God gaue himselfe for mee, that I may stay vpon him?

Ioh. 17.9.

Answer.

First, Hee prayed for all,

and therefore dyed for all that beleeue in him. *Ioh.* 17. 20. None come to him but whom his father drawes, he drawes none but whom hee had before giuen to him. *Iohn* 7.37. Faith is peculiar to the elect. *Iohn* 10. 26. *Acts* 13. 48. *Titus* 1.1. The election obtaines it. *Romanes* 11.7. Beleeue, and you haue a cleare resolution, whereby you may say,
Gal.2.20. he loued me and gaue himselfe for mee.

Secondly, Suspition arising of a certaine preiudice without ground, inclining a man to the worst part, if it bee but towards a man, is sinne: for charitie thinks not

not euill, beleeues all things. 1. *Cor.* 13. To haue God in suspicion, when he cals me to receiue his grace in Christ Iesus, is much more sinfull, both for iniury to God, and hurt to my selfe. God hath prouided against such putting of stumbling blocks to a mans selfe. *Esa.* 56. 3. 5. 7. Whosoeuer loues the name of God and to be his seruant is assured of acceptance, and ioyfull experience thereof for person and seruice.

The spirit of God makes no persuasion to a man of his reprobation, as he doth of his Election. Neither

can it be gathered from ſinne of nature, or Action internall, or externall. Where Chriſt is eſteemed truely, the ſpirit of grace not diſpited, if an Angel ſhould pronounce your damnation, you ſhould ſuſpect him for a lying ſpirit. Or if you knew an Angel from heauen to ſay ſo much, that you ſhall bee damned, you are to beleeue him no further then vnder this condition, if you beleeue not in Chriſt Ieſus and repent towards God; the written word, in the true ſenſe knowen, is to be reſted in aboue the teſtimonie of an Angel from heauen

heauen. *Galath.* 1. 6.

Thirdly, You haue inducements to beleeue, that thou ought not to neglect. You are borne holy; 1. *Cor.* 1. 14. brought forth to God by the Church, Gods wife. *Ezech.* 16. 20. 21. You are a child of the kingdome, *Math.* 8. 12. yours is the adoption, *Rom.* 9. 4. at least externally, as belonging to you. The couenant is propounded. Sacraments ministred, not onely as notes of profession but as testimonies of Gods good will in Christ. Men hauing written their couenants, sett their seales to them and deliuered them,

they that deale with them vse to rest as secured, conceiuing they deale with wise, honest and able men. God hath written his couenant, set his seale to it, and by a minister authorized by him set you, as it were, in possession. If you reiect it not, not onely spirituall things, but the application of them is represented in the Sacraments: you are sprinkled with Sacramentall water, you haue giuen to you and receiue Sacramentall bread and wine, which by Gods appointment haue Sacramentall vnion with, and relation vnto the spirituall thing represented,

presented. It is such an obligation to faith, and consecration of a mans selfe to God, that if a man excite not his faith and yeeld himselfe, he shall account to God aboue others that neuer had these testimonies. *Ezech.* 20. 37. I will cause you to passe vnder the rod, and bring you into the bond of the couenant.

Obiection. IIII.

God will not cleare the guilty nor acquite the wicked: he ioynes perishing vnto impenitency: how shall I beleeue his promise of mercy to my pardon, that cannot cleare my conversion to my conscience.

Ioh.3.5. None can enter into the kingdome of heauen but
Rom.8.13. borne of the ſpirit; liuing after the fleſh I ſhall die. I am commanded to let no
Eph.5.5,6. man deceiue me with vaine words to ſecure me from ſuch danger.

Anſwere.

Theſe two queſtions are diſtinct & muſt not be confounded, what manner of perſons they be that God admitts into heauen? And what manner of perſon may receiue Chriſt, vnto inſtification of life?

The anſwere to the firſt is, that God receiueth none into heauen but ſuch as he hath made meete thereunto

thereunto by iustification and sanctification in Christ Iesus. *Col.* 1. 12. 2 *Thes.* 1. 11. The Apostle praies for the *Thessalonians*, that God would make them meete for, or worthy of his calling of the high things in heauen vnto which hee called them by the Gospell, not that there is inherent dignitie in any man, but by imputation of the worthinesse of Christ, which is euer accompanied with sanctification, or Godly nature. The inheritance is vndefiled. 1. *Pet.* 1. 4. no vnrighteous person, nothing that is vncleane shall enter into it. *Reu.* 21.

27. Whosoeuer remaines in the full power of sin, working iniquitie, though he blesse himselfe in his heart, transforme God in his thoughts, deceiue himselfe in his imagination: he shall finde that God will not be mercifull to him. *Deut.* 29. 19. but set his sinnes in order before him, *Psal.* 50. 21. His religion is in vain, *Iam.* 1. 26. Without holinesse no man shall see God. *Heb.* 12. 14.

The answere to the latter question is, whosoeuer finds his owne guiltinesse and death, euery burdened sinner hearing Christ propounded and the couenant

of grace in him, may come receiue him with the promise of mercy, though when he heares the Gospell preached he be in a cleane contrary way to righteousnesse, *Rom.* 4. 5. *He that worketh not, but beleeueth in him that iustifieth the vngodly, his faith shall be counted for righteousnesse.* Faith possesseth the sinner of Christ and his righteousnesse, which God of his grace imputes to him: which is then as truely his own, as if he had wrought it himselfe, and so is not putatiuely iust as some blaspheming say, but truely and perfectly iust, and in

in that iuſtice worthy of heauen. Chriſts paſſions are his actions, Chriſts workes his merits by the vnion which by faith he hath with Chriſt. God cleares not the guiltie againſt order of iuſtice, his ſin is tranſlated frō him to Chriſt, in whom God finds him; and Chriſts righteouſnes to him: & receiuing in Chriſt full ſatisfactiō he holds him no longer guiltie, but is inſt in the forgiueneſſe of ſins, and the ſentence of righteouſneſſe pronounced vpon him, he receiueth right vnto life.

Chriſt and the couenant in him is offered to vnregenerate men, who inabled by

by Gods ſpirit to performe the condition of the couenant, which is to beleeue in Chriſt, the promiſes conteined in the couenant are ſurely his, as a true heire of them. *Galath.* 3. 29. If ye be Chriſts, then *Abrahams* ſeed, and heires by promiſe. Regeneration is not the condition of the couenant but a promiſe conteined in it, which is receiued by faith in Chriſt in whom the beleeuer is a new creature, the workmanſhippe of God, created vnto good workes. A man muſt not ſtay to beleeue till he finde regeneration and repentance towards God, the

the worke of it: but first beleeue that he may receiue in Christ the promise of the spirit vnto his new creation, or conuersion to God, which declares it selfe in outward workes. Christ is sent to blesse men in turning them from their iniquities. *Act.* 3. 26. Him God hath lifted vp with his right hand to bee a prince and Sauiour to giue repentance to Israel. *Act.* 5.31. We are not to looke first to find repentance in our selues, and then come to Christ to obtaine forgiuenesse, but seeke both in him. As the woman beleeued first that shee should be

be healed touching the hemme of Christs garment, and vpon the touch felt in her selfe that she was healed; so we feeling our loathsome disease of sinne, are to beleeue that we shall in Christ be healed comming to him, who healed all manner of diseases in them that sought to him, & after to seeke experience of his vertue in our soules. Childrē of the promise are such as are borne by faith of the promise, as *Isaac* was, when *Sara* was vnlikely to beare children as if shee had been dead. *Heb.* 11. 11. 12. *Gal.* 4. 28. Offer violence to your vnbeleeuing

Math. 9. 21, 22.

ing nature, resolue, and bind your soule by vow, promise to God as Dauid doth to keepe his commandements: whereof this is not the least to beleeue in the name of his Son, and hold to your promise, think of the rebuke, you will not come to mee that you might haue life; vnlesse you see signes and wonders you will not beleeue; how it is that you haue no faith. Thinke of the praise of faith in such as without any experience vpon the hearing of the Gospel, when before they were great sinners, staying merely vpon the word of promise,

Psal. 119. 106.

Ioh. 5. 40.

Ioh. 4. 48.

Mark 4. 40.

Ioh. 10. 29.

mise, whith by faith was neere vnto them, euen in their heart and mouth. Thus much of the second vse.

3 *Vse*. Seeing there is such danger in not beleeuing, when God promiseth, it requires our examination whether since wee heard the Gospell preached to vs, wee haue truely beleeued. *Iames* and *Iohn* disprooue some in their profession of faith by the want of vertue with it, to testifie of it. When men doe beleeue in Christ indeede, he makes them free, and God that knoweth their hearts, giueth testimony

Ioh 8.31. 66.

mony in fact of his accepting for iust by their faith,
Act.15.8. in giuing them the Holy Ghost. The Apostle *Paul* cals to examination of faith by experience of Christ in vs. 2.*Cor*.13.5.

Obiection. 1.

This seemes not to bee by ordinary way attained, infallible knowledge that I doe sincerely beleeue in Christ, seeing there is a kinde of faith which alters men so as they escape the filthinesse of the world, yet it saues them not. How may I know the right kind.

Answer.

First, The exhortation had beene vaine, if they which

which beleeue could come to no certainety of faith in themselues, 2. Their profession ouer-bold that from sense professed that they did beleeue, and their comfort to bee suspected that reioyced that they did beleeue.

Secondly, It is true, there bee diuerse kindes of faith, historicall, which hath some degrees; (temporary faith may be counted a higher degree of the historicall) and iustifying faith: they differ in subiects, efficacie, and parts of nature.

The historicall and temporarie faith, may bee in repro-

reprobates, as it was in *Iudas*, and *Alexander* the coppersmith, and such as hauing beene illuminated and tasted the word of God, fall totally and for euer away. Iustifying, or faith properly so called, is onely in the elect: the seate of that is onely the minde that assents to the truth and goodnes of the word. This is in the heart, receiuing Christ with his blessing, staying vpon him with affiance of heart for our whole felicitie.

The temporarie faith receiues neither what should bee receiued, nor as it should, nor is effectuall in giuing

giuing out, as the ſauing doth, by diuine vertue. Faith which is onely hiſtoricall, receiueth not Chriſt vnto vnion and communion: what it receiueth is neuer with an honeſt heart, it purifieth not the affections.

Faith properly ſo called, receiueth Chriſt vnto vnion with the beleeuer. *Iohn* 6.56. 2. *Cor.*13.5. *Epheſ.*5. 30. it receiues in Chriſt the gift of righteouſneſſe vnto iuſtification of life, *Rom.*5. 1. 17. reconciliation and ſafety from wrath for euer, *Rom.*5.9. adoption, to bee children of God, and co-heires with Chriſt, *Rom.*8. Ioh.1.12.

16,

16, 17. the holy Ghost, vn-
2.Cor.5.17. to a new creation, vnto leading by counsell, motion, strength, warning, incouragement; suppressing, crucifying, causing to dye the corrupt nature, lessening the force and fruits of it, *Rom.*6.3,6. *Ephes.*1.13.*Gal.* 5.24. and vnto entrance to God in prayer: the *Spirit makes request for the Saints according to the will of God*, Rom.8.27.

Secondly, It workes towards God, according
Rom.5.1. to the strength and measure of it, a quiet state of con-
Rom.7.25. science, agreement of the new nature with Gods law vnto delight in it, consecration

tion of our ſelues to God with loue to bee his ſeruants, confeſſion of truth to his glorie, and commending of our ſoules into his hands, 2 *Tim.* 1.12. 2.Cor.4.13.

Thirdly, To the beleeuer, according to the degree of it, it workes quiet dependance on God for prouiſion and protection, content and comfort in God in any condition, patience vnder Gods hand with delight in him. *Pſal.* 73.25,26.

Fourthly, Towards faithfull brethren, coniunction of ſoules and communion of gifts ſpirituall and temporall, with a brotherly Act.4.32.

kind-

kindneſſe and loue edifying the body; towards all men, loue, humanitie, iuſtice, equity, mercy and goodneſſe euen to enemies.

Eph.4.16.

Fiftly, againſt the deuill, reſiſtance, ſtanding, victory, by the power of the Lords might. *Eph.* 6. 16.

Thirdly, For parts of nature, temporary faith hath but two which the ſpirit workes; knowledge, and appobation vnto ſome ioy in the word receiued: faith properly ſo called hath both them & an other as an eſſential degree aboue the other; which diſtinguiſheth it from the other in kinde,

kinde, as ſenſe diſtinguiſheth the life of beaſts from that of plants, that haue vegetatiue life but not ſenſitiue; and reaſon the life of men from that of beaſts, which haue ſenſe common with man but not reaſon. And this part of faith which ſo formally & eſſentially differenceth it is application, or appropriation of Chriſt and the promiſe of mercie in him, which is called receiuing of Chriſt, and drinking his fleſh and blood, putting him on: by this Chriſt dwels, and liueth in the beleeuer, ioyning him ſo to the Lord that he is one ſpi-

rit with him. For want of this, the temporizer is an vnbeleeuer, in respect of true faith, a hidden infidel, such as Christ would not commit himself vnto. *Ioh.* 2. 24.

Ioh. 6. 64.

Yet they are said to beleeue by reason of some materialls of faith: 2. for similitude in a chearefull profession of that Gospell: 3. In regard of some subiection to the word which open infidels cast away, yet differs from faith properly so called, as hypocritical from sincere, dead from liuely, generall from speciall, ineffectuall from effectuall, and transitory from abiding. *Ob-*

Obiection. 11.

The things reuealed are ſweete to them, they taſt the word to be good, receiue it with ioy; that ſeemes to implie application.

Anſwere.

By the light of God in their minde they ſee the kingdome of Chriſt to bee glorious, heauenly and aboue this world; which many thought but earthly: they ſee their ſtate for whom it is prepared to bee full of happineſſe, Gods loue and good will therein of great admiration: they perceiue a poſſibility of obtaining this happineſſe,

which knowledge for the time delights them.

Secondly, They perceiue ſinne to be full of miſerable vexation, know and feare a painefull ſting in death, and hearing of a free and full deliuerance from theſe euils by Chriſt, they in ſome ſort for a time ſubmit themſelues to the Goſpell, forſake them which are wrapped in error, ceaſe concerning act many groſſe ſinnes, and do many things commanded, and ſo are receiued in the charity of the Church as members: by which vaniſhing taſte temporary and partiall reformation, with ſome common

common graces with the eſtimation of the Godly, they conceiue a rowling opinion that they ſhall bee ſaued, which for a while pleaſeth them; but is onely as the commotion of affections in a dreame.

Thirdly, The ſpirit of God makes no preſwaſion of Gods loue to them, nor euer giues life to the ſeed which in ſowing fel in ſuch ground. It is ſaide to ſpring vp as corne in ſtonie ground or ſowen among thornes that choke it, but it neuer is brought forward to that which God works in them whom he calls of his purpoſe. They are ſaid

onely to ſeeme to haue. Hence it is that they doe not ſo much (ſetledly) as purpoſe, deſire, & indeuour to get that faith which is proper to the elect: 2. or ſtriue (of conſcience of the commandements) againſt doubts and feares to giue glory to God by beleeuing: 3. they are not iealous of the deceiuableneſſe of their heart, they try not their ſtate, with loue to be true, and to know they are of the truth.

It is with them as with a man admitted into a rome, where a table is furniſhed with delicates (for ſome choſen gueſts) to ſee & taſt

of

of them, who is able to discerne the goodnesse of the things set forth, the good-will of the houshoulder to them that are bidden for whom they are prouided; yet receiues them not so as they for whome they were intended.

The true belieuer tasts the loue of God to him as a chosen guest in the delicats prouided for him, & by that taste is carried in desire to grow vp more in the grace that reioyceth him, praiseth Christ for that rest and sweetnesse he finds in in him, and comes with indeuour more and more to him, giuing himselfe to

Cant. 2. 2.

1. Pet. 2. 2.

him as truely happie, in him his faith conquers, when the temporizers is ouercome, and he goeth back after Sathan.

Obiection. III

True faith giues a knowledge of Gods loue to him to whome it is giuen to beleeue. 1 *Ioh.* 4. 16. wee haue knowne and beleeued the loue of God towards vs. I finde not that knowledge of Gods speciall loue to me: can I haue faith and see none?

Answere.

There may be faith in the soule that takes not notice of it; God hides himselfe from them to whom he

he is a Sauiour. Christ told *Thomas* with the rest of the Disciples that they knew whether he went, and the way to come to him in their death: yet he said we know not whether thou goest, and how should wee know the way? Christs wordswere true, they knew not their owne knowledge. So he promiseth when hee giueth his spirit more plentifully, they shall know (by the effectuall working of it in them) that hee is in them and they in him. *Iohn* 14. 20. Implying that yet they knew not that, as they should know it by experiment of faith. Faith may be

Ioh. 14. 5.

implicite in respect of cleare knowledge of Gods fauour, euen after many yeeres soberly spent in Gods seruice.

Secondly, Faith is for a time but in seed, not able to quiet the heart in knowledge of Gods loue, yet the reigne of vnbeleefe is destroyed: he that was careless of, or auerse from faith, now wills, loues, desires, labours to beleeue: the grace giuen hath disposed him to follow after it according to the commandement, *Follow after faith.* 1. *Tim.* 6. 11. *The will is Gods worke. Phil.* 2. 13. Vertues in will and act

act are the ſame in kinde, differing onely in degree, as in vice, luſting after a woman in heart vnlawfully is adultery in him that luſts, though it come not into act: coueting an other mans goods inordinately is theft, though he bee hindred from taking them.

Thirdly, Luſting contrary to the fleſh argueth the preſence and working of Gods ſpirit; *Gal.*5.17. in that the will of the fleſh is not fulfilled but hindered. Deſire of holy graces is an act of ſpirituall life, act argues facultie, and facultie being. Neh.1.11.

Fourthly, Chriſt graciouſly

ouſly receiues, & tenderly cheriſheth the little ones, *Zach.* 13. 7. giuing charge againſt contempt, and therby offence of them, *Math.* 18. 5. 10. incouraging men to receiue them as counting that in ſo doing he is receiued, when it is done in his name: hee calls on men to beare with the weak, to comfort the feeble minded, 1. *Theſ.* 5. 14. he promiſeth to binde vp the broken and to ſtrengthen the weake, *Ezech.* 34. 16. to gather the lambes with his arme, & to carry them
Eſa. 40. 11. in his boſome, with tender regard of their weakneſſe; he giueth vnto him that fainteth

fainteth, and vnto him that hath no ſtrength he increaſeth power; *Eſa.* 40. 29. hee quencheth not the ſmoaking flaxe, the bruiſed reed ſhall he not break, but of weake and ſmall beginnings ſhall he bring forward his kingdome victoriouſly. *Math.* 12. 20. How did he reſpect the ſhaken Diſciples, the two going *Emmaus?* to whom hee ioyned himſelfe, not without reproofe of their ſlowneſſe of heart to beleeue: yet to confirme their faith by opening the Scriptures vnto them, *Luk.* 24. 32. and the eleuen together, reproching them for their

vnbeleeſe

vnbeleefe, yet ſhewing his hands and his ſide, to the gladneſſe of their hearts. *Mar.* 16. 14. *Ioh.*20.20. He crownes a gracious will where power want. *Prou.* 10.24. *Eſa.* 1. 19. 2 *Cor.* 8. 12.

Fiftly, Though it bee giuen to ſome to know Gods loue to them with ſuch ſweete contentment as paſſeth pleaſures of nature: *Pſal.* 4. 7. and 63. 5. *Cant.*1. 3.

Yet it is not ſo with them at all times. Some that haue gloried in good, walking in the light of his countenance, made their ſongs of him, after haue beene

oppressed with sorrow, their soules sore troubled, fainting within them, *Ion.* 2. 7. their heart failing them at the thought of the multitude of their sinnes, *Psal.* 40. 12. troubled in thought of God refusing comfort, in great temptation to despaire, vttering words sauouring of it, as if they forgat their seperation from them that perish: *Esa.* 6. 5.7. *Psal.* 31. 22. *Lam.* 3. 18. yet get victory at length. Psal. 77. 9, 10.

Obiection. IIII.

Beleeuers purged by the blood of Christ, are without conscience of sinnes, *Heb.* 10. 2. know they are not

not guilty and are at reſt in ſoule : I am ſenſible of guiltineſſe with painefull feare ; how dwelleth then the faith in God in me ?

Anſwere.

Firſt , Faith is but in iourney yet, and hath different degrees ; we reade or heare of weak & ſtrong, little and great, as it increaſeth it giues vs to know that wee haue no guiltie conſcience.

Secondly , God doth not eaſe the beleeuers of al their paine and feare at once, *Dauid* heard *Nathan* pronounce his abſolution from his ſinne in the name of God : 2. *Sam.* 12. 13.

yet

yet had not present freedome from conscience of sinne, as appeares, *Psal.* 51. 7. *Maries* loue testified her faith & forgiuenes of sins: yet was she afflicted in conscience, as appeares by her teares; Christs absolution spoken to her face, thy sinnes be forgiuen thee, bidding her goe in peace. *Luk.* 7. 48. 50.

God accepts voluntary contrition for sinne, as it is offensiue to him; it is founded in loue which argues faith begun. *Psal.* 34. 18. *Psal.* 51. 17. *Esa.* 57. 15. They must wait for the Lord that hideth his face, and looke for him. Esa. 8. 17.

Thirdly

Thirdly it pleaſeth God to quiet mens hearts by e-
1.Ioh.1.7. uidence of ſanctification, ſomtimes, when they want ſenſe of faith and iuſtification by it. 1. *Ioh.* 3. 19. As the naturall ſpirit comes not to any member but in connection to the head, ſo the ſpirit of ſanctification is giuen to none but in their vnion to Chriſt. By that ſpirit we know he is in vs, and we in him: 1 *Ioh.*3.24. it is Gods ſeale and earneſt, to aſſure his promiſe, ſomething aboue a pledge in common vſe: becauſe the pledge is reſtored when the promiſe is fullfilled: an earneſt is not reſtored but

is

is made full according to the promiſe.

Obiection. V.

There is a righteouſneſſe not allowed in heauen which had loue from Chriſt, *Mark.* 10. 21. and ſomething called ſanctification which is no ſigne of true faith, becauſe men fall away from it to greater ſinfulneſſe, then euer they had before, and their latter end is worſe then their beginning: how may I then know that ſanctification that infallibly teſtifieth of true faith?

Anſ. 1. True holineſſe is an effect of vnion with Chriſt, *Heb.* 2. 11. the vertue

tue of his death and resurrection: *Rom.* 6. 4. *Phil.* 3. 10. *Col.* 2. 11. 12. proceeds from election: *Eph.* 1. 4. and is an euidence to assure it vnto vs: 2. *Thes.* 2. 13. 2. *Pet.* 1. 10. a beginning of glorification, which is brought forward vnto perfection of glory. *Rom.* 8. 30. 2. *Cor.* 3. 18. Therefore that from which men fall, and that morality which Christs example teacheth vs to loue, as a worke of Gods good prouidence to the preseruatiõ of society, cannot be true sanctification, though sometime in a large sense so called for some materialls; or because

1 Pet. 1. 2.

cause they seemed so to themselues deceiued in their imagination. *Prou.* 30. 12. *Gal.* 6. 3. They haue some kinde of dispositions towards grace, but it is not brought forward to sanctification: they onely seeme to haue. The world cannot receiue the spirit. *Ioh.* 14. 17. An honest heart whereby fruit is brought forth with patience is the note of a true beleeuer, resembled by the ground.

Secondly, True righteousnesse in life, is such proofe of a man borne of God, and indeede righteous, as we are to rest in. 1 *Ioh.* 2. 29. & 3. 7. It differs from

from ciuill righteouſneſſe and ſeeming ſanctification diuerſly though they haue much of the matter in them: 1. in cauſe, extent, and end. 1. The next and immediate cauſe of a good worke is inherent righteouſneſſe infuſed from Chriſt, of whoſe fulneſſe we all receiue grace for grace: it is not onely done in grace but by grace. 1 *Cor.* 15. 10. *By the grace of God I am that I am, and his grace which is in mee was not in vaine, but I laboured, &c. not I but the grace of God which is with me*, called liuing and walking in the ſpirit. They be

Rom. 7. 6.

be actions of a ſupernaturall life begun, which wee haue in Chriſt by faith. *Gal.* 2. 20.

That righteouſnes which is not allowed in heauen, is produced by the fleſh, of fleſhly wiſedome, which the Apoſtle oppoſes to the grace of God in guidance of conuerſation: 2. *Cor.* 1. 12. it is by the prouidence of God, preſeruing naturall light and conſcience in ſome aboue others, and giuing to ſome light by his word and ſpirit, whereby corruption is held vnder for a time, that the heart cannot ſhew the naughtineſſe that is in it, and they

receiue

receiue ſome common graces which God governes to the producing of ſome good works for matter: but he neuer renewing the fountaines of actiõ, the minde will, and affections, the worke proues in Gods ſight corrupt by the diſpoſition of the inſtrument, and no mixture of true goodneſſe in the production, as there is none in in the inſtrument. They are as clouds without water, like comely members of a bodie that want a head to giue them life. God leads the beleeuers by his ſpirit into good workes, by gouerning the gracious habites

habites infused, the godly nature into holy acts, hindered and corrupted indeed by the flesh concurring with the operations of grace in the same worke, that the best worke needs the sacrifice of Christ to make it accepted, the corrupt mixture pardoned. Yet their is some true goodnesse in it, and it is properly a good worke, by the production of the spirit exercising faith, hope, loue, zeale, feare of God, humility, and other graces.

Secondly, True righteousnesse is a begun obedience to al the Law of God, by the seed of God abi-

ding in the beleeuer wherby hee ſinnes not, as the vnbeleeuer, not can ſinne. 1. *Ioh.* 3. 9. As diſobedience was puniſht with loſſe of originall righteouſneſſe, and vniuerſal corruption of nature that man had all ſin in ſeed: ſo by faith in Chriſt diſcharged of guilt thereof God giues againe originall iuſtice and all vertues in ſeed that are common to Chriſtians. A little child ſhall lead him. *Eſay.* 11. 6. becauſe of his new creation and diſpoſition to keepe Gods law which God hath put in his heart.

Falſe righteouſneſſe neuer deliuers vp a man to a full

full rule, and conſcience of ſeueritie of right liuing; it giueth not ſtrife thereunto, it is with percialitie, reſeruation either for perſons, *Math.* 5. 44. times, *Pſal.* 78. 34. 36. or things, *Mark.* 6. 26. True righteouſnes hath ſomething ſingular, falſe righteouſneſſe is euer with reigning ſinne: of which after.

Thirdly, True righteouſneſſe is done to God in honour and obedience, to pleaſe and glorifie him, to adorne his doctrine, to iuſtifie profeſſion, to prepare vnbeleeuers, to confirme and prouoke beleeuers by good example: in

conſcience of which the ſoule reſts, when carnall men traduce the beleeuer and impute his worke ſometime to madneſſe, when it tranſcends their capacitie, ſometimes to ſome peruerſe affection, or bad counſells of heart. 2. *Tim.* 3. 10. Thou haſt fully knowen my manner of liuing, purpoſe &c. 1. *Cor.* 4. 5. 2. *Cor.* 5. 13. 14.

Falſe righteouſneſſe, as its not wrought in God, ſo it is not done to him, but bends back vpon a mans ſelfe, *Zach.* 7. 5. 6. either to auoid puniſhment, and get reward, it is ſeruile, and mercenarie, or to get praiſe,

praiſe, to be counted an honeſt man, fit to liue in a ſocietie. To doe all in the name of Chriſt, *Col.* 3. 17. that God in all things may be glorified, 1. *Cor.* 10. 31. in miniſtring as of the abilitie that God miniſtereth, is of grace. It is the true loue of God that carrieth the heart in intention to God. To a good worke is required power, loue, and a ſound minde which Chriſtians receiue in meaſure. Loue is counted the fulfilling of the law, it produceth and directs the workes of the beleeuer to God in Chriſt, to whom he liues as the Lord of his life and

1. Pet. 4. 11.

Rom. 13. 8.

Phil, 1. 21. death. *Rom.* 14.8. Men vnconuerted are turned so away from God, that they cannot spirituallyloue him. It may be as the God of nature, and author of benefits, which they seeke to haue and receiue, they loue him for their aduantage: but not as he is in himselfe soueraignely good, nor as they beleeue his loue to them in Christ. They may doe something not onely for temporall blessings, as *Saul* and *Iehu*, but with relation to eternall life as the young ruler that was so rich, *Math.* 19.16. but liue not to magnifie Christ in their bodies which is peculiar

liar to grace, *Phi.* 1. 20.

Obiection. v. 1.

Some that fall away seeme to be changed by the Gospell not onely outwardly but inwardly: how can I be then infallible certaine of the truth of my righteousnesse?

Answere.

There change is the gift of some common graces, which Christ, as Lord, bestowes vpon them, but he neuer giues life to them as members of his body whereof he is head. They are made partakers of the holy Ghost, in some inferior working, but are not made new creatures, nor

receiue grace accompanying ſaluation, as appeares by the oppoſition of theſe two, Their works proceede not from one and the ſame principle internall: the true beleeuers proceede from the new creature, faith working by loue, from the life of the ſpirit, which the other haue not. Conſider a little the difference of the worke of God in the fountaines of action.

Heb.6.4,5, 6,9.

Firſt, the minde of a temporizer is not holy, though it be inlightened to know and acknowledg the truth. It is peculiar to beleeuers to be renewed in minde after the image of God: *Col.* 3. 12.

3. 12. They that beleeue not, haue mindes and consciences still defiled and not healed with the vnction from him that is holy.

Which may appeare: 1. in that his knowledge of truth is not rooted in him, in time of temptation hee goeth away, and his light vanisheth; so as that a greater darknesse commeth vpon him. If the light that is in thee be darknesse, how great is that darkenesse? Math.6.23. They goe backe after Satan the prince of darknes. For degree the deuill was said to be cast out, but repossesseth them againe; so it is worse with them then before.

Col. 2. 20. Secondly, There minde not being ſanctified, they ſoone are puft vp in their minde vnto vaine reaſoning, which beget a falſe opinion: which hauing ſtriuen for, they hardly forſake. They ſometime fancy a lie which ſeemes wiſedome to them to follow, though they ſend to inquire of God, as ſeeming to offer their minds to his direction to know what is beſt to doe. *Ier.* 42. 3. 5. 20. Surely ye diſſembled, you were fully minded to go into Egypt whatſoeuer the Lord ſhould ſay. They haue an inclination to vnrighteouſnes, and meeting

with

with deceiuers, are easily carried away, and that by the iust iudgement of God, whose the deceiuer and deceiued be, *Iob.* 12.16. and makes the punishment of the master as the punishment of the Scholar. *Mal.* 2.12.

Thirdly, In that their knowledge is ineffectuall, they know not as they ought to know. 1. *Cor.* 8. 2. Not for their owne vse, which yet is required, *Iob.* 5. 27. Not what first and principally, what more earnestly to follow. It leaues them ignorant of themselues, so as they think themselues to be some thing

thing, when they are nothing, are puft vp, Masterly, censorious not onely towards fraile man, but sometimes towards God himselfe, as, *Mal.* 3. *verse* 14. Their light shineth not effectually into their conscience, and so as to guid them, it is denied therefore the account of knowledge for the liuelesnesse of it. 2. *Pet.* 1.9. 1. *Iob.* 2.4.9.

Fourthly, their thoughts and deuises declare the fleshlinesse of their mindes, that which riseth naturally as the fruite of their minde is as an ill fauour out of a sinke, they minde things of the

the flesh, and when they take counsell and deliberate, it hath the same sauour with the roote, when they rowle some good thing in their heads, they corrupt and defile it, the diuell also whose power is yet in their minde, puts ill thoughts into them, as his first borne, and his breath to blow vp the fire of fleshly lusts, vnto which they so attend, as they forget God, his properties, works and wayes, and walke in the sparkes of their fire that they haue kindled, *Isa.* 50.11.

But the true beleeuer is not so.

First,

First his knowledge is an abiding light, shining constantly till hee come to life, called for that the light of life, *Iohn* 8.12. He is taught of God, so as hee declines not from his statutes. *Psal.* 119,102. Because he taught him, hee cannot beleeue otherwise then hee hath receiued, though false teachers confirme their doctrine with signes and wonders. *Matthew* 24.24. They will not heare a stranger, specially in fundamentall doctrine, they know not his voyce, *Iohn* 10.8. 1 *Ioh.* 4.4. They know by an holy annointing abiding in them the truth, and that no lye

is

is of the truth, 1 *Ioh.* 2. 27. and discerne the particularlye, vsing such meanes and helps as God affords them. They be tempted & troubled with the temptation, but are alwayes with God, and ouercome the temptation, and returne to their minde with confirmation, knowing whom they haue beleeued, *Psal.* 73. 2, 23. *Gal.* 5. 10.

Secondly, Though they may erre in many things because sight is not perfected at once, it is with some darkenesse as it were in the dawning betweene light and darkenesse, yet not in full darkenesse true light hath

hath ſhined to them, and they ſee though with many fancies, as hee who at
Mark.8.24. the firſt touch of his eyes ſaw men walke, but as trees, not in their perfect lineaments till Chriſt ſet to the cure againe, then he ſaw cleerely; hence comes ſuch diuerſitie of iudgements among learned and good men: yet truth beeing propounded to them and defended by others, they haue a gracious aptneſſe to yeeld to it when they ſee it. *Eſay* 11. 6. A little child ſhall leade them. *Iames* 3.17. The wiſedome from aboue is tractable; they offer ſincerely their emptied

emptied minds vnto Christ that he may fill them with a frame of truth: so renouncing the wisedome of the flesh, they allow their wits no liberty but in God. The eare tastes words as the palate doth meate, *Iob* 12.11. 1 *Cor*.14.37,38. Heresies in the Church manifest the approoued. 1 *Cor*. 11.19. As Ægles to the carcase, by proper sagacity, so are they gathered to the truth concerning Christ, *Luke* 17.37.

Thirdly, their knowledge is effectuall, life eternall is begun, continued, and consummate in it, *Iohn* 17. 8. 12. For Gods teaching

ching is such as the effect followes. *Iohn* 6.45. *Euery man that hath heard, and hath learned of the Father, commeth to mee*. These are together, 1. knowledge of him, 2. beeing in him, 3. loue of him, 4. and keeping his word, 1 *Iohn* 2. 3, 5. They by this light see God, specially as hee is reuealed in Christ, *Ephes.* 3. 18, 19. They see themselues in the very secret chambers of their hearts for defects, contrarietie to Gods law inwardly; whence hindering of good and furthering of euill comes, admire the rich and abounding loue and grace of God in

in Christ, 1 *Tim.* 1. 14.
confessing their owne vn- Iob 9.3.20.
worthinesse, haue meane
thoughts of themselues,
compared to God, compa-
red to Saints: and shew
by good conuersation their
workes in meekenesse of Iam.3.13.
wisedome. They be called
the meeke of the earth, that Zeph. 2. 3.
doe Gods iudgements.

Fourthly, *The thoughts of the iust are right*, Prou. 12. 5. their renued minde giueth disposition thereunto, and they are as fruits brought forth to God by the vertue of Christ; specially as the spirit breathes obedience, and gouernes them to deuise good things

Isaiah

Isaiah 32. 8. They not onely haue a good treasure in their hearts, whence good thoughts are brought forth, but they forme their thoughts vnto good minding, with studie and carefull thought how to do acceptably, pray for pleasing meditations, and labour to keepe their thoughts in an order, to serue God with their thought.

Secondly, The conscience of a temporizer, whether you consider quiet, or troubled, differs much from the beleeuers, in the execution of the function; because the beleeuer hath some holinesse restored to his

his conſcience, which none can haue but in Chriſt, who haue learned him, and haue beene taught as the truth is in Chriſt Ieſus, to put off the old man, and to put on the newe, *Epheſ.* 4. 22.

1. The cauſe of quietneſſe. 2. the effects. 3. the continuance, difference it.

Firſt, The quietneſſe of an vnbeleeuer, or that beleeues not, (ſo as it may properly bee called faith) is vpon miſtaken grounds, as that his faith giues him right in the Couenant which God hath made to all that truely receiue Chriſt, whoſe merit is the foun-

foundation of the couenant, it is infalliblie true in the propoſition, whoſoeuer hath his Sonne hath life, to as many as receiued him he gaue this dignity, to be the children of God, but it is falſe in the aſſumption, I beleeue in Chriſt and receiue him. So in the point of ſanctification, deceiued with ſhew, when he hath not the truth, he reſts vpon the promiſe made to the ſanctified, but falſely aſſumed to him: as before.

Ioh.1.12.

Secondly, Or it is by a wilfull preſumption of finding God peaceable towards him, againſt the expreſſe words of the curſe, truſting

Deut.29.19.
Ier.7.8.

trusting in a lying word, wherein sometimes they are strengthened by false teachers, that giue life to them that should not liue.

Thirdly, Or by not stirring of corruptions, slumbering in error without sense. By ignorance of the law I was a liue without the law, but when the commandement came sin reuiued, and I died. Rom. 7. 9. 11.

Fourthly, By earthing themselues, as it were in a caue of forgetfulnesse of God, and their own estate; diuerting their thoughts to other things, not considering that he remembers all their sinnes and that they shall

ſhall come to iudgement.

Fiftly, Oppreſſing their conſcience with falſe reaſonings they take euill for good, good for euill, & lye vnder the woe denounced againſt it without feare.

Secondly it giues no true comfort in God as reconciled, no delight in him *Iob.* 27. 10. it is not renewed vnto that righteouſneſſe which was loſt, holds not to vniuerſall obedience, but ſuffers to liue in ſome ſinne knowen conſciencelesly, it witnes not, nor holds a man vnto, right manner and end of actions with due circumſtances, but onely excuſeth the worke

worke done, as *Iehu* did when he ſaid to *Iehonadab* the Sonne of *Rachab* come with me and ſee the zeale that I haue for the Lord. 2.King.10. 16. He was caried with a great will to the fact, but not with pure intention, but to make himſelfe ſure of the kingdome: as the young mans conſcience witneſſed, all theſe haue I kept; when for right manner and end he had kept none of them. Luk.18.21.

Thirdly, The peace it hath cõtinueth not. When God enterrupteth his preſumption, opening his conſcience to notice his working of iniquitie, in the midſt of laughter the heart is ſor-

rowfull and like *Baltesbar* at
Dan. 5. 6. the sight of a hand writing vpon the wall he is filled with terror, and his false confidence destroied, there shall be only feare to make them vnderstand the hearing. *Esa.* 28. 19.

First, The quietnesse of a true beleeuers consçience is caused by resting on Christ, to the sprinkling of it with his blood, as the
Rom. 5. 9, 10. blood of attonement for all his sinnes; so particularly for those that doe specially lye vpon the conscience, both for present peace with God, and safety from wrath for euer hereafter, through Christs aduocation

uocation and intercession, appearing in heauen for him. It is also strengthed by experience of Gods good will, *Rom.* 5. 4. *Psal.* 41. 11, 12. and by euidence of sanctification, in the dying of the root of all sinnes by degrees, lessening the force and fruits of sinne, in the life of the spirit gouerning the soul by exercise of holy graces planted in it, to bring glory to the name of God by good workes and labours of loue, *Heb.* 13. 18. 1 *Ioh.* 3. 19. with faith of Christian liberty, and particularly of freedome from the rigor of the law, that God accepts in

Rom. 8. 33, 34, 35.

Christ a begun obedience though it be imperfect.

Secondly, For effects, it works comfort in God, reioycing in him because of the attonement, *Rom.5.* 11. free enterance into his presence with our lawful suits, *Heb.* 10. 22. with a holy shame for sinnes though forgiuen, *Ezech.* 16. 63. witnessing the loue of Christ to vs, it holds to his word, to liue no more
Act.14.16. to our selues but to him; it hath the authoritie of God in such respect that it cannot in any knowne law cast
Psal.18.22. it out with despising the commandement, giuen to
1.Joh.3.9. vs though in lesser matters: and

& therfore makes vs ſtriue againſt ſinne and maintaine a cloſe fight with it, and not onely holds vs to trauaile of ſoule for inward mortification, but to hold on in good duties when wee ſuffer euill for the Lords ſake. It encourageth in wel-doing not onely for matter, but for intention, againſt imputations of hypocriſie and vanitie. *Iob.* 27.4.5.6. 2 *Cor.* 1. 12. The peace it giues keeps the minde and heart in Chriſt Ieſus. *Phil.* 4. 7.

Thirdly, For continuance, it is a neuer failing feaſt; it may be interrupted, by deſertion, temptation, falls,

but it remaines in cause, and returnes at length. 2 *Sam.* 23. 9. The troubled conscience of the vnbeleeuer, or vaine beleeuer, and the troubled conscience of a true, though not perfect beleeuer are differenced in cause, measure and effects.

First, The vaine beleeuers trouble is of the spirit of bondage causing feare and disquietnesse. *Rom.* 8. 15. He is amazed at his owne brutishnesse, rebuked for sin, whereof the conscience is witnesse, by apprehension onely of misery following it. *Prou.* 5. 12. 13. 14.

Secondly, For measure, the

the conſcience of an vnbeleeuer accuſeth too ſorely, hiding away the Goſpell; and ſo without hope, greife wholly poſſeſſeth the hart, without ſtrife againſt it, as ſinfull; vrgeth not to faith and repentance truely: hee affects deliuerance and ſometimes complaines of God for the greatneſſe of his puniſhment, as they doe in hell, with indignation gnaſhing their teeth, deſpairing vtterly as *Iudas*. For the ſpirit hauing opened their conſcience to ſee their ſins and Gods wrath, with ſenſe of guiltieneſſe, leaues them in terrors, and mooues them not to go to

Christ. So through their own corruptiõ they bring forth desperate sorrow, a fearefull effect of their desperate sinning, who answere such as exhort them to repentance, *There is no hope; I haue loued strangers and them will I follow; Ier.* 2. 25. to whom God may iustly say this shall ye haue at my hands, *yee shall lye down in sorrow. Esa.* 50. 11.

Thirdly, it makes a man shunne God, as *Adam* vpon his fall, as the deuils did Christ as their tormentor, it makes a man flee the stroke of the word in a sincere ministerie, it hates the

the light *Ioh.* 3. 20. as *Ahab* ſaid of *Michaiah*, whom he confeſſed a prophet of the Lord, *I hate him*, as *Herod* did *Iohn*.

Firſt, The troubled conſcience of the true beleeuer is from the Spirit of grace ſanctifying the conſcience vnto ſome rightneſſe, in performing this function, in accuſing and diſquieting to his good, though not without ſome mixture of the fleſh, it troubles for ſinne, as of enmitie againſt God, offenſiue to him, and cauſing wrath, whereby the ſinner is deteſtable to himſelfe, doing things ſo vnworthy. He cannot liue

vnder

vnder Gods displeasure.

Secondly, for measure, this vnquietnesse is not full, because hee is not without some measure of faith in Christ, to the purging of his conscience from guiltinesse and filthines of sinne; though, it may be, he seeth no faith in his owne heart. His conscience telleth him hee ought to beleeue because of Gods commandemẽt, he valueth faith highly, and seekes it of God constantly, with mourning for his vnbeleefe; he calles vpon his heart to trust in God, as not without hope, though languishing, not without loue whereby hee

cleaues

cleaues to God, seeking his fauour and the light of his countenance, specially, be he in prosperity or aduersity.

Thirdly for effects, it makes the beleeuer to beare punishment vpon him, whether from God, *Lament.* 3. 28, 29. putting his mouth in the dust, hee opens not his mouth against God, *Ezech.* 16. 63. It maketh him to feare sin to come, and suffers him not to continue in knowne sinnes, it workes him to readinesse to forgiue men, because hee needes pardon and seekes it. He welcomes the ministerie, wounding

and

and healing, and ſtriueth to remember God in his waies, promiſing with purpoſe of heart to ſing ioyfully of Gods righteouſneſſe, when he opens his mouth. Or from men: of which after; whether from law and iuſtice, or from wrong dealing.

Thirdly, the will of an vnbeleeuer (of which a worke is ſpecially good or bad, and ſo accounted of God) is not made free from ſpirituall bondage: a man is counted good or euill of his will. It is the comfort of a ſtrong chriſtian, that he findes the worke of God in his will for delight

light to doe that which God requires, with present and working will, not altogether ineffectuall.

The new heart is peculiar to them whom God hath receiued in Christ. *Ezech.* 36.26. To haue the stonie heart taken away and to receiue a heart of flesh. Godly desires are peculiar to godly men who are carried by Gods Spirit, which they alledge to him as his owne worke, who giues to will, *Nehemiah* 1. 11. *Esay* 20. 8. graciously hearing and fulfilling them. *Psal.* 10.17. *Prou.* 10.24. It qualifieth a worke vnto acceptation and reward, that it

it was not onely done, but willed, 1 *Cor.*9.17. 2 *Cor.* 3.10.

Men not in Christ by a true faith, are said to be dead in sinne and their works dead, their Will is not free then to any spirituall work, death depriues not onely of action but facultie.

They are said to serue sinne, if their will be in a full bondage they are not free, all that are not freed by Christ remaine in spirituall bondage to sinne, they must be in him whom he freeth, and that is by a true faith; they are gouerned by the prouidence to

some

ſome workes that are good for their matter, but in them they are intrinſecally guilty, they haue no will to obey & honour the Lord, therein they proceed not from an inward frame of goodneſſe, and conformitie of heart to Gods law, their will is worſe then their deed, they receiue the Goſpell, but not with an honeſt heart, purely for it ſelfe, but with corrupt reſpect.

They forbeare ſome ſins but not for loue of God, and that they haue choſen Gods law, whereof ſin is a violation, their will is not turned againſt it out of any inherent

inherent holines contrary to it, but as contemned by light of the minde as reprochfull for one that professeth true religion, or some way daungerous, as appeares by their partialitie in the law. *Iam.* 2. 4.

The true beleeuer is by the spirit of Ghrist in part, truely and for euer freed in his will from the spirituall bondage and seruitude of corruption, and his libertie is brought forward by degrees. The change is by a supernaturall worke, as if a stone which a hundred times forced vpward falls downe againe should haue a new inclination put into it

it, the change were aboue nature. But now the inclination is naturall, ſo in this worke of God in taking away the ſtonie heart and giuing the will a new inclination, the diuine power hauing made this alteration by infuſion of grace and holineſſe into it; the action of it, in willing to belieue to be iuſtified, to be healed in nature of the ſinfulneſſe perceiued, to be quickened vnto good workes, to doe them more ſpiritually, is naturall and free, by reaſon of the godly nature.

Search your ſelfe according to this difference in minde

minde conſcience and will, and be a true witneſſe of the worke of God in you.

Obiection. VII.

I find ſuch corruption in my minde, conſcience, and Will eſpecially, that I feare I am vnder the dominion of ſinne, not onely hauing damnable matter in me, (from which Gods children be not free) but damning, for ſinne reignes vnto death.

Anſwere.

First, If you deſire heaſing of your nature, grone in deſire to grace, perceiue your fowleneſſe vnto a lothing of your ſelfe, feare not, ſinne hath not domini-

on

on ouer you.

True grace and ſenſe of ſinne may be together in a true beleeuer, who by new light perceiueth what is ſinne, by renewed ſelfe-loue more impartially iudge themſelues and their doings, by ſpirituall life feel that which they that are blind & dead, in whom ſelf loue is fully corrupted, neither ſee nor feel. *Prou.* 30. 2. 3. *Rom.* 7. 24.

That wee ſee, abhorre, confeſſe, lament as our exceeding miſerie, ſinne dwelling & working in vs, hindering the good wee would, corrupting our beſt workes, carrying vs to

hated

hated euill. That we earneſtly deſire deliuerance frõ this bondage. That we may do Gods will in earth as it is done in heauen. No meaſure that is ioyned with imperfection ſatisfieth vs: but we contend further, that we indeuour our ſelues to get more grace and the exerciſe of it, apply our hearts tó fulfill Gods ſtatutes, bid battell to all vices, purge our ſelues, imbrace croſſes as meanes of mortification and profit in holineſſe, loue a wiſe reprouer, beare malicious reproofes, and that we reſt not in aliueleſſe conformity in the externall

action

action to Gods law, it is of the grace of God giuen vs in Christ Iesus, *Rom.* 7. 14. 15. 24. *Phil.* 3. 13. 14. 1 *Chro.* 28. 7. 9. *Hos.* 6. 3. *Psal.* 119. 101. 1 *Ioh.* 3. 3. *Heb* 12. 7. 10. 11. *Prou.* 25. 12. 2 *Sam.* 26. 10. 12. *Psal.* 119. 93.

For sinnes past, 1. That we voluntarily remember them to afflict our selues, taking greife and shame for offending of God. 2. That we willingly beare the punishment of them, loathing our selues for our deeds that were not good, hold our selues wholly damnable, open not our mouth in defence or extenuation

tenuation, but confesse our selues vile to Gods glory, with indignation, at our follie and brutishnesse: 3. that by rememberance of our seruice of such hatefull and now hated sinnes, wee keepe our selues from our iniquitie and prouoke our selues to the study of innocencie, that we are carried to labour in Gods worke with greater impulsion of loue, considering Christs loue dying for vs, Gods loue giuing him for vs, and forgiuing so great debt: 4. that we are humble, modest in opinion and speech of our selues, whatsoeuer graces we haue receiued, that

considering our change by the grace of God, we bee humane, compassionate toward sinners, louing to make them iust, waiting for their repentance, deuouring indignities from them in hope and desire, that they which are such as we were, may be such as we are, by the grace of God, louingly and gladly receiuing them repenting, is of grace, *Esay* 54. 6. 7. *Ezech.* 16. 63. *Leu.* 26. 42. 2 *Sam.* 15. 26. *Mich.* 7. 9. *Iob.* 42. 6. *Psal.* 73. 22. *Psal.* 18. 23. 1. *Pet.* 4. 2. 3. 1 *Cor.* 15. 9. 10. 2. *Cor.* 5. 14. *Eph.* 3. 8. 2 *Tim.* 2. 24. 25. *Tit.* 3. 3. It is a token that God

is pacified, is moued in his bowels towards vs as his deare children; *Ier.* 31. 20. will meete vs with tokens of peace and loue, *Luk.* 15. 20. 23. and defend vs as now deliuered from our sinnes not being that wee were, being that we were not: *Luk.* 7. 44. and iustifie the ioy of good men in our returning from death to life. *Luk.* 15. 31.

Secondly, Where sinne reigns, the man is but flesh, merely carnall, *Gen.* 6. 3. *Ioh.* 3. 6. distitute of the spirit, *Iud. v.* 19. in the full power of sinne. *Rom.* 7. 5.
Act. 8. 23. wholly replenished with it, & as it were buried in it.

If

If the Spirit of Christ be in you, it freeth you from the law and force of sinne, and the hurt of death. *You are not in the flesh, but in the Spirit; for the Spirit of Christ dwelleth in you*, Rom. 8.2, 9. Though you haue and shew forth much more corruption in affection and manners then many other christians doe, yet the new man liueth in you as a babe. 1 *Cor.* 3.1. infirme and feeble to keepe the olde man vnder, and to bring forth the actions of a christian. And because of the seede of God in you (though in comparison of stronger christians you may bee

counted carnall) yet compared with meere carnall men, you are spirituall, you are not wholly carried by the desires of the flesh as they, but contrary lusts striue in you to destroy one another, *Galath.* 5. *verse* .5. 17. The perfectest Christian in this life compared with the spiritualnesse of Gods Law, may well pronounce himselfe carnall. Neither nature nor action is fully conformable to it, but though there bee much in him contrary to the Law, yet the roote of the matter is in him. *Iob* 19. 28. *You should say why doe wee persecute him, seeing the*

Rom. 7. 14.

the roote of the matter is in him.

Where ſinne raignes, temptations fill the heart, *Actes* 5. 3. Satan poſſeſſeth the ſinner in peace, *Luk.* 11. 21. who pampers his luſt, and makes the motion of it his full contentment: hee will doe the deſires of the deuil, who leades him with an inward efficacie, without any true reſiſtance of his: hee liues and waſkes in ſinne, *Coloſſ.* 3. 7. lyeth in wickedneſſe, hee leades his life according to corrupt nature, though he haue materials of righteouſnes, and be held back by Gods prouidence from ſome groſſe

1 Ioh 5.19

act of sinne, as *Genes.* 20.6. *I kept thee also that thou shouldest not sinne against mee: therefore I suffered thee not to touch her.* Yet neither is their heart sound in Gods statutes, nor indeede desires to bee: they haue no study of pietie raigning in them. When God regenerates a man, he makes him willing to bee regenerate, which is in time together with regeneration; in order of nature the soule is healed before the desire, but the desire is first known to vs: wee see the effects which leade vs to the causes, as the morning light before the morning Sunne,

yet

yet wee know the light is from the Sunne drawing neere to be reuealed. Euen wants of righteousnesse note sinne to raigne, where a man feares not, repents not sinne in generall, with desire of an vniuersal cleannesse from sinne, secret or knowne to him, when sinne generally in nature, action, manner of producing actions with griefe to defile Gods worke, is not in some measure laboured against of conscience towards God, and pardon sought in Christ vnto rest in that blood of attonement, it is an vncomfortable state. Purging a mans

felfe, is a note of a vessell
2.Tim.7.2. of honour, opposed to the committing, so to the raigne of sinne. Raigne of it, is expressed by obeying it in the lusts of it; His seruants yee are to whom yee obey. *Rom.6.* 16,17. Obedience subiects a man voluntarily; yee haue obeyed from the heart, you were the seruants of sinne.

The true beleeuer, detests so the Deuils motions, vpon the sudden iniection sometimes, that he is without taint of sinne by them: yet it is an affliction, with victorie, as it was with our Sauiour tempted by the
Math.4.11. Deuill, to whom God sent Angels

Angels for his comfort; yet our corruption considered, it is a rare thing.

Sometimes he is drawen aside, and inticed vnto consent, with a contrary will, sometimes de liberate, sometimes sudden: but he cannot bee brought vnder the raigne of sinne, yet vnto actes of sinne. For Christ keepes his possession, the seed of God abides in them, the Law is in their heart, they serue it with their minde, though sinne with their flesh. *Rom.* 7. 25. The spirit is willing, the flesh makes weake; they haue onely good of their desires. *Prou.* 11. 23.

God pardons, what they allow not themſelues in, but hate, yet doe it : hee rewards the good, as the fruite of his owne Spirit, brought foorth to him in Chriſt. Their will is better then their deede, they pleaſe God, though not themſelues, deſiring more grace to ſerue him acceptablie.

Doe you not by a will freed, ſollicite the vnderſtanding to diſceme, and with iudgement truely determining, to commaund right things ? Seeke you not for more light of minde, and holineſſe of iudgement, for the guiding

of

of your way? Doe you not desire rightnesse to your conscience, soundnesse of heart in Gods Statutes? Could you not cast away righteous men, but in that name receiue them, were it not for loue of righteousnesse? Doe you seeke to further Gods worke, by Ministers of righteousnesse, because they worke the worke of the Lord, and turne the disobedient to the wisedome of iust men? Leaue you not the reignes corruption, but are held with a bridle of righteousnesse to serue it? Doeth the feare of God, though sometimes driuen from its

ſtation, yet dwell as controuller in your ſoule, recouer the ſtation, repreſſe the refractarie thoughts & affections, ſway your heart againſt the naturall motion, that you may keepe Gods Word, make you ceaſe from your owne workes, with deſire that God may worke his in you, that the leading of you (though you be interlaced with the fleſh) you giue to the holy Ghoſt, louing that hee may haue the principalitie in you, praying for the holy Ghoſt principally: (of which after in the examination of prayer.) Ponder you with care

care and delight to finde willingly, and setledly to follow things of the spirit? Attend you your selfe, concerning spiritual being? Greiue you inwardly, for that which the flesh doeth outwardly or within: not loosing, but vsing loue to God, in resisting sinfull motions? it is not your working, but suffering of sinne. Charitie may bee in some sinnes astonished, but not abolished; as a souldier, with a great blow on his head, may lie as liuelesse, yet his will to fight against the enemie remaines; hee recouereth and seekes for his shield, and returneth to

fight

fight with increaſed reſolution. The exerciſe of grace in thoughts, deuiſings, purpoſes, deſires, indeuours, which proceede from the ſpirituall part, haue promiſe of life and peace. *Rom.* 8.6. They bee of regeneration, which is glorification begun; in which men proceede by the Spirit of the Lord, from glory to glory.

Obiection. VIII.

Some wicked men are at ſome ſtrife with themſelues before they ſinne, as *Herod*, and confeſſe their folly and guiltineſſe after ſinne done, ſometimes with teares, as *Saul*: how ſhall I know,

know, I haue true freedome from the raigne of ſinne; they doe the ſinne which they ſticke at, and returne to the ſinne which they confeſſe, and weepe at the notice of; I doing ſo in ſome particulars, what difference betweene me, and a foole returning to his folly?

Anſwere.

Firſt, in the ſtrife before ſinne, the difference is in the extent of matter: Secondly, in the motions, or principle whereout it proceedes: Thirdly, in the iſſue.

For matter, the vnbeleeuers ſtrife is commonly

but

but in ſome more groſſe euill, that makes one infamous amongſt men: as *Herods* ſtrife, about breaking his oath to the loſſe of his credit, with them that ſate at table with him; or to do a worke condemned by the light of his minde, in putting to death an innocent man, whoſe iuſtice triumphed in his conſcience. He liued in other ſins (as may appeare) without ſtrife. The true beleeuer, as he hath receiued commandement not to ſinne, hee ſtriues to obey it, and ſo liues in a contention againſt himſelfe, in minde, will, affections, about the body

of

of righteousnesse deliuered in the law; labouring to dead the very roote of all sinne, that his corrupt nature may bee more barren, and lesse rebellion in him against God, where man can take no motiue of it. This is implied in that prayer, Take from me the way of lying, and grant me graciously thy law, let no iniquitie haue dominion ouer mee, let my heart bee sound in thy statutes; in that promise, I will runne the way of thy commandements, when thou shalt inlarge my heart: when it shall bee larger to receiue grace; and more free and wil-

Psal. 119. 29. &c.

Vers. 32.

willing to obey; thus are they ſaid to ſeeke Gods precepts, becauſe they haue giuen themſelues to God, and their members inſtruments of righteouſneſſe, they applie themſelues to fulfill Gods Statutes; and it is their comfort, that their conſcience beares them witneſſe of this care and ſtrife, for the vniuerſall righteouſneſſe of the law, as it concernes them. I will walke at libertie (caſting out tormenting feares, enioying a quiet reſt and comfort in conſcience) for I ſeeke thy precepts. *Verſe* 45. I with my minde ſerue the Law of God.

God. *Rom.* 7.25. The wicked are ſaid to forſake the law, to depart from Gods Statutes, and therefore ſaluation to bee farre from them becauſe they ſeeke them not, and to bee taken away as droſſe. *Pſalme* 119. 155. 119.

For motiues. As the ſtrife is betweene a fleſhly mind, and ſenſualitie, that informing the conſcience, that the thing to be done is pernicious, and againſt ciuill behauiour, this wilfully egging him on to ſatisfie vnregenerate humour: So the arguments to hold backe the will from conſenting to the act, are taken from

feare,

feare, either of danger in the world or damnation in hell, or ſhame, and reproch, or ſome fleſhly reſpect, which ſometimes though they hinder the act yet not the deſire, that in loue to ſinne, they deuiſe vaine reaſons and pretexts, and draw iniquitie with cords of vanity, inducing thé ſelues to falſe conceits: which concluding that they fancie, are to them ſtrong to draw on ſinne as cartropes to draw weights. They do not abhorre euill. *Pſal.* 36. 4. And though a man haue a right iudgement for matter of good and euill, and his choiſe be according

according to his iudgement, his practise according to his choise; if he hate not the euill which he forbeares, or loue not the good which he doth, hee is guilty within, how soeuer his out-side be. Thus Christian righteousnesse is noted, *Heb.* 1.8.9. *The scepter of thy kingdome is a scepter of righteousnesse, thou hast loued righteousnesse and hated iniquitie.*

That which moues strife against sin in the beleeuer is the will of the spirit against the will of the flesh, with loue to God, to Christ, to Gods law, by the inherent holinesse agreeing with

with Gods Law, ſo the commandement is not greiuous, but obedience to it is chearfull and delightſome, thereby it ſetts it ſelfe againſt the corruption of it ſelf: thus *Dauid, I haue refrained my feet from euery euill way that I may keepe thy word*, the ſtrife was from the loue of the word of God, and ſo from the loue of God to obey and pleaſe him.

Pſal. 119. 101.

Thirdly, The vnbeleeuer though he eſcape for ſome time the filthineſſe of the world, he is intangled againe and ouercome, and come vnder a ſtronger bondage then before, obſtinated

ſtinated in euill. 2. *Pet.* 2. 20.

The true beleeuer ſtriues in the ſtrength of God, faith poſſeſſing him of Gods power, pointing him to Chriſts ſuffering in the fleſh, armes him, 1. *Pet.* 1. 5. & 4. 1, that though in ſome particular he receiue the foile, yet his will is not wonne from righteouſnes, he fights againe for his owne freedome, and is inuincible, thanking the Lord for his helpe, he holds on his way, & grows ſtronger & ſtronger, as *did the kingdome of Dauid* againſt the houſe of *Saul*, which became weaker and weaker. Iob 17. 9.

They

They by the allurement of temptations may sinne sometime against their light and conscience, as *Dauid* by violence of lust, captiued of the flesh as gotten into the power of it in that particular, the conscience brought a-sleep, the soule doting for a time vpon the deuise of the flesh, and a while lieth in a kinde of liking of the sinfull motion concerning the carnall part in the soule: now grace is driuen as it were from her station, and lyeth in weak and disseuered desires, yet without purpose to continue in and heape vp sin. But God will send new

new ſuccour from heauen toioyne to that weak grace remaining: then conſcience awakes, the will is excited, downe goeth the power of the fleſh, the heart is affectioned to Chriſt. This may appeare in the temptation of the Church, as ſhe confeſſeth all the matter, *Cant. 5. 2. I ſleep but my heart waketh, &c.*

Yea it may fall out, that after victories, they may in ſome particular be brought backe to repented ſinnes, which increaſeth the fault, in that being healed they ſinne again, it endangers to greater paine for their cure.

Thirdly,

Thirdly, It weakens grace that it giues not that helpe as before to the meanes vſed, as it is with nature made weaker by relapſes into bodily diſeaſe. As frequent acts of vertue ſtrengthen the habite: ſo by more acts contrary to it, it is weakened. Yet thus may it fall out in this ſtrife of fleſh and ſpirit: the diuell though reſiſted flees from vs, yet will returne againe with new aſſaults, and not alwaies tempt to other ſins but many times to the ſelfe ſame that we haue repented, if God ſee it good to leaue vs and not confirme our wills in the ſtrife. A

good

good man may be brought vnder again in the same sin as *Ionas* that after his repentance of flying away from his worke at *Ninive* stands to iustifie it, and defiled his praier with it. *Ion.* 4. 2. He praied vnto the Lord and said I pray the O Lord was not this my saying when I was yet in my country and therefore I preuented it to flee to *Tarshish?*

As in anger grace giues an inclination against the inordination of it, yet vpon occasions it will preuaile, it was mortified without question in *David*, as other sinnes in root; yet find how *Nabals* churlishnesse

ſtirred it to reſolue vpon reueng vnto blood, ſo may it be in ſome other ſinne with which a man is ſpecially left to wreſtle.

1.Sam.25. 34

Yet where reſolution is to keepe the law of God, continued ſtrife to performe the reſolution, hope of ſufficient grace to abide with him, not to be brought any more vnder dominion of ſinne, mourning with many a low ſigh for ſuch a ſinfull diſpoſition, ſeeking newneſſe of heart, walking conſtantly with God in other duties, hatred, after falls renewed, yea increaſed, argueth clearely that grace is

preſent

present, sinne reignes not, the will is on Gods side truly, though weakly.

Fourthly, God will not be lesse mercifull then he commanded vs to be, hee requires vs to forgiue men that repent seuen times in a day, seuenty times seuen times, *Math.* 18.22.

The after griefe of hypocrites is not for Gods offence but for their owne distresse, either feared in the threatning, as *Achabs*, or felt as in *Esau* weeping for the lost blessing, or t the best in the triumph of vertue ouer vice in their cōscience, as *Dauids* innocencie compared by *Saul*

with his wrongs to him did draw teares from him, conuinced in his heart that God was with *Dauid*: but without turning to God, it workes not repentance vnto saluatiõ. The true beliuer sorroweth of loue to God whom it greiues him to haue offended, his teares are dropped downe to God. *Ib.* 16. 20. the sorrowfull water that hee drawes he powers it forth before the Lord, 1. *Sam.* 7. 6. he repents towards God and weeping inquires the way to Sion with his face thitherward, renewing his couenant, *Ier.* 50. 4. 5.

You finding then you haue

haue a constant will to bee healed in nature, to beleeue repent, and doe spirituall workes in such a manner as God may be pleased, that in doing good things you are carried with inward inclination as agreeable to your nature, the new creature delighting in it, purely for the holinesse and goodnesse of the law so commanding, that you ly not drowned in naturall sinfulnesse as one lyeth drowned in the water, but haue sin in you, out of the full power whereof you are gotten, as one gotten out of the water hath yet water in him, and labour

to draine out your corruption through the holineſſe in your will ſet againſt it, deſiring to follow that will which reſiſts the will of the fleſh. That your will is better then your deed, feare not: you are ſo led by the ſpirit, as that you giue not your ſelfe as a ſeruant to ſinne to obey and fulfill it in the luſts of it. As many as are led by the ſpirit of God they are the children of God. His leading frees not here from all ſinne, but enlightening the mind and applying to cõſider things to be done or to be auoided, and by working vpon habits of grace infuſed, it excites

Rom.8 14.

excites the renewed will and confirmes it, and as he sees God either preserues it from, or giues strength in temptation, though not alwaies to euery duty, nor to auoid euery sinne, yet to hold a course in goodnesse to the end, and to preserue from dominion of sin, that in general you make no declinatiō from God though in many things you sin. He that said his sinnes were more then the haires of his head, said also I haue not declinēd from thy statutes.

Psal 40. 12.

Psal. 119. 157.

Obiection. IX.

True grace will grow and he brought forward; I finde it not so in me, and

therefore feare I haue none

Answere.

Grace is ſmall in the beginning and is ſcarce perceiued but by will and deſire to haue it, and that ſome goodneſſe God takes notice of. Grace in the beginnings of it is reſembled to the light before we ſee the Sunne, that light wee know is from the Sunne: to come in the ſeed which firſt dieth, then is quickened, and after appeares in a blade, the husbandman knowes not how. *Mar.* 4. 27. Growth is, where it is, not ſenſible till after ſometime.

You

You must consider growth diuersly. 1. In parts of sanctification, which though all be infused in seed, yet they are brought to appeare by diligence. 2 *Pet.* 1. 5. Adde to your faith vertue, &c. some vertues are hardlier produced then other, yet by exercise become easie, we are commanded to learne to doe well. *Esa.* 1. 17.

Secondly, In degrees of the same parts. 1 *Thes.* 4. 10. so we are required to cloth our selues, adorne and arme as with putting on vertues more and more. *Rom.* 13. 12. *Coloss.* 3. 12. 1 *Pet.* 3. 4. &c. 5. 5.

Thirdly, In more acts of the same vertue, *Reu.* 2. 19. or of the same renewed faculty, the mind more fruitfull in good thoughts, the will in good elections.

Fourthly, In spirituallnesse of the same acts and faculties which haue lesse mixture of sinne in them.

Examine whether as a plant of the Lord you are not more fastened in your root, spread in your branches, filling thé more with fruits, and they growing in bignes or ripenes to better rellish.

Cant. 4 13, 14, 16. Hosh. 14. 6, 7.

Or consider in particular your loue which faith worketh by; it groweth in intension

intension, becoming more feruent & flames now that was before but a sparkle: 2 *Thes.* 1. 3.

Secondly, In extension when it is not partiall, but takes in more persons, euen bad men to make thē good enemies to reconcile them, procuring their good, weake brethren to support them, bearing with them, pleasing in that which is good to edification, giuing them time and helpe to profite, poore neighbours, to fulfill the royall Law.

Thirdly, In rooted firmenesse, not changed with changes in the persons loued

loued abiding in aduersity, in falls, couering trespasses, ouercóming offences, passing by them, deuouring indignities.

Fourthly, In guiding the acts of loue with more judgement. *Phil.* 1. 6. We are to loue with our heart and with our minde: thus the Apostles loued a while though intirely yet not wisely, *Math.* 16. 22. 25.

Joh. 14. 28.

Fiftly, In naturalnesse and purenesse, carrying to the good of the loued more, with lesse self-loue and respect of our owne good, more benevolence, lesse concupiscence in it.

Sixtly, In labours and workes

works of loue vnto ſtore of good fruits, old and new *Cant.* 7. 13. 1 *Cor.* 15. 58. 1 *Tim.* 6. 18.

2. The growth of grace hath ſtoppes: 1. In Gods deſertion. 2. By inordinate affection vnto, and contentment in lawfull things; *Eccl.* 2. 2. 3. By ſuffering ſome fowle luſt too far, as *Samſon* loſt his ſtrength, as *David* found all out of frame. 4. By our own dulnes & ſlownes of hart, *Heb.* 5. 11. 12. *Luk.* 24. 25. We are called vpon to bee diligent in following after faith, hope, loue, and other graces, and not to be ſlothfull. *Heb.* 6. 12.

Cant. 5. 2.

1. Tim. 6. 11

Fiftly

Fiftly, by wilfull want of meet helpes, forſaking holy
Heb.10.25. aſſemblies and ordinances, by preiudice and conceit. Diſaffecting powerfull meanes for externall flouriſh, ſo the *Corinthians* were hindred, till rebuked they were ſenſible of their euill, and became feruently minded.

Sixtly, vnlawfull fellowſhip with euill perſons. *Pro.* 13.20. *Dauid* the neerer he comes to God, with reſolution to keepe his Law, the further hee remooues from the wicked, who were no helpes, but hindrances to his performing of his purpoſe, *Pſal.* 119.

115. dangerous for cooling zeale, ſnaring with temptations, and learning their way. Not that all fellowſhip with ſuch perſõs is vnlawfull to all godly men; the Apoſtle allowes a chriſtian (table) fellowſhip with a profeſſed Infidell, and open Idolater, in the eaſe of aduantage of Religion: if hee be bidden, aduiſe about the conuenience of his going, for probable good, either in winning, or making leſſe auerſe, to heare the trueth more equally with leſſe preiudice. Or it may bee to further a mans owne peace or confirme it. *Geneſis* 26. 29, 30.

Or

Or when a godly man is ioyned in office with them, not cõmunicating in their sinnes, shewing them good example, knowing how to answere euery man.

Thirdly, sense of want of grace, complaint and mourning from that sense, desire setled and earnest with such mourning, to haue the want supplied, vse of Gods meanes, with attending vpon him therein for this supplie, is surely of grace. For promises are made to the poore in spirit, that mourne, that thirst, that desire the holy Ghost. *Mat.*5.3,4. *Reuel.*21.6. *Luke* 11.13. Such come from a spirituall

ſpirituall ſight, diſcerning the worth of grace, a ſpiri- 1.Pet.2.3.
tuall taſt, that the Lord is gracious, holineſſe of will inclining a man to holy things. Exerciſe your know ledge, faith, hope, loue, ſpirit alredy receiued, to your Lords aduantage, and you ſhall haue more. *Mar.4.24.*

Pray, & conſider in *Pauls* prayers for the Churches, how farre your deſire may extend, to be filled with all the fulneſſe of God, as you are capable, till there bee no want of that in you, which ſhould bee full in you, till he hath fulfilled in you, all the good pleaſure of his goodneſſe. Hee is able

able to doe exceeding abundantly aboue all that wee aske or thinke. *Ephes.* 3. 19. 20. The desires of
Pro.10.24. the righteous shall bee granted.

Obiection. X.

I haue prayed as I am able, and sought the Lord in his ordinances, I finde not Gods answere to my comfort, which makes me call my right in God, into question, and feare my case.

Answere.

First, God is knowen by hearing prayers. *Psalm.* 65. 12. Thus *Manasseh* knew him. 2 *Chron.* 33.13. *Israel* halting betweene two opinions,

nions, was confirmed by the anſwer of *Elias* prayer, that the Lord, hee is God. 1 *Kings* 18. 37, 38. *David* gathers Gods approbation of him, and his loue to him by receiuing, and anſwering his prayer, *Pſal.*66.17, 18, 19. *Pſal.* 116. 1. 2. and ſo calles his ſoule to reſt. *verſe* 7.

Some vpon their hauing anſwere, that their prayer was heard, and the effect ſhould follow, haue worſhipped in thankefulneſſe, before they ſaw it come ſo to paſſe, as was promiſed. 2 *Chro.*20.18, 19.

The example of one heard in his prayer, addes to

to the hope of godly men, that they ſhall not ſeeke him in vaine. *Pſalme* 32. 6. 34. 5, 6. He hath not commanded vs in vaine to ſeeke him. *Eſay* 45. 19.

Secondly, as the ſpirit makes requeſts which wee cannot expreſſe, but God knoweth the meaning thereof. *Rom.* 18. 26. So may it giue anſwere, whereto, through anguiſh of ſpirit wee little attend: as *Exodus* 6. 9.

Thirdly, though God anſwere the prayers of his ſeruants, when it is onely in their purpoſe, before they pray, perceiuing that they will aske. *Pſalm.* 32. 5. *Eſay* 65.

65. 24. Sometimes while they are speaking. *Dan.* 9. 21. Or vpon the ending of their prayer. *Act.* 4. 11. Hee holdes some longer, sometimes many yeeres in suspence, yet answeres, when his glory shines most in the grant. *Luke* 1. 13. He will take notice of men praying. *Ananias* must to *Paul*, and giue him comfort, for behold hee prayeth. *Act.* 9. 11.

First, hee deferres vs sometime for our humbling, wee are not low enough yet, for his exalting of vs. 2. *Chron.* 33. 12. 13. Hee prayed, humbled himselfe greatly, and prayed, Numb. 12. 13, 14.

prayed, and God was intreated.

Secondly, or to prooue vs. *Deut.* 8.2. Wicked men will not attend long, but quarrell with God for not answering; and leaue off praying. *Mala.* 3.14. *Esay* 58.3. Godly men feele strife of flesh. *Lam.* 3.8.24. Yet the spirit that wrought, doeth maintaine the desire, and vpholdes the soule in the strife, and thus makes the victory of faith recompense the deferring of our desire, as in the woman of *Syrophœnissa*, who striuing with three great lets: Silēce, which the flesh might interpret a negatiue answere

ſwere; Particularitie, *I am not ſent but to*, &c. thirdly, Vnworthineſſe, called a *dogge*, vnmeete for the *childrens bread*: held her faith, vnto her great praiſe, obtained her deſire, to her great comfort. *Matth.* 15. 28.

Iacob was deferred, yet would not ceaſe wreſtling, till hee had the bleſſing, there God ſpake with vs, *He obtained*; ſo ſhall wee, vſing like faith and conſtancie in our ſtriuing with God in prayer. *Hoſ.* 12. 4. God that requires vnweariednesse, and will heare his crying day and night, *Luke* 18. 1, 7. doeth in ſtead of

preſent

present answere, glorifie himselfe by his supporting grace. 2. *Cor.* 12. 8. 9.

Thirdly, he firs vs vnto due estimation of his gift, and care to hold that fast, which wee came so hardly by.

Fourthly, he hath put to euery worke a conuenient time, which wee are no fit iudges of. *Iohn* 2. 4. Mine houre is not yet come. Different measures of grace, are giuen at diuerse times. *Iohn* 13. 36. Now thou canst not, thou shalt hereafter follow me.

Fiftly, sometimes it may be, it is because wee aske amisse either in our end.

Iam.

Iames 4. 3. Or that wee are amisse, in not ioyning indeauours: we are to pray in the spirit, but with all to build vp our selues. *Iud.*20. Wee must pray in temptation, but we arme our selues also, *Ephes.* 6. 11.

Fourthly, it may comfort vs, that wee haue the grace of prayer, though our desired answere appeare not, it is a signe of a gracious estate. *Zach.* 12. 10. The spirit of prayer, is the spirit of adoption, and makes requests for the Saints. *Rom.*8.15.27. Such prayer as a good worke, furthers our account in the

day of Christ: *Math.* 6. 6. If wee know hee heares vs, wee know wee haue the petitions, that wee aske of him. 1. *Iohn* 5. 15. God will accept of no other language in prayer, but that which the spirit ioyns with making our voyce to bee heard aboue, in prayer: that is alway needefull; the Lord bee with thy spirit. In all worshippe of God, priuate or publike, God seekes such as worship him in spirit and trueth; *Iohn* 4. 23. in their spirit sanctified and gouerned by his.

Gal. 6. 18. 2 Tim. 4. 22.

Obiection. XI.

My prayers in respect of distracti-

distractions, and inability to vary matter, are such as I feare my praier is not, as *Iob* saith of his, pure. Iob 16. 17.

Answere.

First the holy spirit assists no man in this life in any good worke so as to free it wholly from mixture of sinne, when we would do good euill is present with vs. Rom. 7. 21. In praier, seing our lusts are but in part mortified they draw our thoughts to attend vpon them, and distract our attention and affection from the things we pray for, that our hearts are not held in meete eleuation to

God, and the deuill taking aduantage of our carnalitie will hinder vs what he can in a worke ſo much againſt his kingdome, we are apt to be tyed to things by our ſenſes, from which diuine things being ſo farre remooued, we cannot without much watching and trauaile of ſoule ſtay our ſpirits vpon them long.

Secondly, A godly man hauing much of the fleſh in him is ſometimes onely ſenſible of the operations of it when yet the ſpirituall part is willing to doe the worke according to God, Gods breathing in vs is at his

Ioh.3.8.

his liberty, and no more to be let then the wind, ſometime wee feel motion but we know not whence it comes, becauſe we ſuſpect the fleſh. There be helpes to know when it is of God.

Firſt, When with vprightneſſe we propound to our ſelues the ſeruice of God in praier, and with ſtrife of heart labour to worſhip him with our faith, truſt, hope, reuerence, humilitie of heart, bewailing our want herein.

Secondly, when at other times we are conſcionable of our doing Gods will, as

we are in praier desirous that he should doe ours. *Psal.* 66. 18. 19. *Ioh.* 9. 31. 1. *Ioh.* 3. 12. That praier which is out of a good conscience with strife to go forward in duty, though farre of it, is of Gods spirit who makes requests for them whom he hath sanctified. *Rom.* 8. 27.

Thirdly, When wee are brought into Gods presence with loue and desire, our prayer not merely forced by necessitie, but an effect of our filiall affection to God, who inspires in the weakest motion of faith, teacheth to go, and holds by

by the armes ſuch as ſubmit to the cõmandement, with ſome pleaſure in it.

Fourthly, When we can deny our owne wills, carefull to vnderſtand Gods, content in our heart that it be done whatſoeuer be to vs denied of that we deſire, deſiring that the creature may be for the creator, that his name may bee glorified in all that wee are taught to pray for, things, or perſons, though we be not profited thereby, acknowledging the authoritie, the power, and the glory to be his.

Fiftly, When we ſeeke

ſpirituall things ſpecially, *Rom.* 8. 5. they that minde the things of the ſpirit are after the ſpirit. It is of ſpirituall life that wee ſeeke and affect not things on earth but things in heauen *Col.* 3.1.2.

Sixtly, When not for our ſelues and ours onely, but for all that we are to pray for, friends and enemies in a due order, ſpecially for Saints, and perſons chiefe in place and power for Gods glory.

Seuenthly, When ſuch deſires are ſetled, ſo as wee neither forſake them nor change them for others, know-

knowing that they be after the will of God. *Psal.* 27. 4. One thing haue I desired of the Lord which I will require, that I may dwell in the house of the Lord all the dayes of my life, that I may behold the beauty of the Lord. Naturall motion is not so: it is not hard to make the opposition, betweene it and spirituall motion, by that which hath beene said of the signes of it.

For varying: 1. Our Sauiour giues example, when the matter is one, to make no scruple of varying words. God delights not

in varietie of words, that which he lookes to, is ſpecially, the deſires and groanes of heart, whether we can expreſſe them or no, being after his will: as in ſinging, the melody that pleaſeth the Lord is that in the heart. Col.3.16.

Forme of wholeſome words is profitable, gathered according to inſpired word, in the holy Scriptures, wherin matter of our requeſts is contained either expreſſed or by iuſt collection, inuention, memory, affection, may be helped ſo.

If formes were vnlawful ny way as limiting the ſpirit,

ſpirit, then the preſcribed formes, by God appointed to be vſed, and choſen, yea commanded ſometimes, in the words to bee done in extraordinary occaſion of praiſe, as: 2. *Cor.* 20. 6.

As he that praieth by another mans mouth praieth well, though he be kept therein to the forme deuiſed according to the will of God for matter to be asked: ſo may the forme written, informe him for matter ſometimes more then his owne heart, and worke inſtantly with the apprehenſion, true feeling of

of it, and desire, by the spirit, whose work is specially inward.

Occasions being diuerse, God reuealing other matter, will surely inable you to make knowen your requests, at least to looke to him, as a sicke child to his father, whose desires it may be the father knowes not, nor can satisfie. Our heauenly Father is full in both, this ability may be in a man, like the money he hath about him, which he knowes not of, till necessity makes him search, and is glad to find.

It is good to meditate of

of matter needfull before we pray, and to lift our heart to God, to teach vs to aske what wee ought, who know not of our ſelues: and to giue what he knowes we ought to haue asked.

Obiection. XII.

I finde my ſelfe ſo affected to the World, in care for preſent things: ſecondly, in contentment, in hauing them: thirdly, in feare of man: fourthly, in want of deſire to bee with Chriſt, that I feare, that I haue no ſpirituall life.

Anſwere.

Answere.

First, calling is indeede a selection of men from the World, vnto Christ and his Kingdome. *Iohn* 15.19. The note is not to be of the World, though in it, dead to it, liuing by another spirit, then the spirit of the the World. Both openning the minde to see better hope of calling, and guiding the freed will, to choose and tend to it. *Hebr.* 6. 11. with bent course following things aboue, this World left in preparation of heart at least.

Secondly,

Secondly, yet being in this World care is required, euen where it may cause some distraction, from more full attendance on the things of God. As in a Christian husband and wife, with intentiuenesse of minde, to approue their faithfulnesse in the couenant mutuall betweene them. 1.*Cor.*7.33.35.

They are to prouide for their owne. 1.*Tim.*5. 8. 2. *Cor.* 12. 14. with forecast. *Prou.* 21. 5. Hiding things vnder their hand. *Prou.* 27. 23. Discretion in ordering affaires, giuing necessaries, places, before delights and orna-

2 Cor.12. 14.

Psal.112.5.

Pro.13.23.

ornaments. *Prou.*24.27. To the good before God, hee giueth wiſedome, vnderſtanding, and ioy. *Eccles* 2. 26.

Cautions. Firſt, the heart muſt bee watcht ouer, that it bee not weighed downe with the cares of the World, not the Word bee choaked. *Math.* 13. 22. *Luke* 21.34. *Heb.*12.1.

Secondly, earthly imploiment muſt bee ſeaſonable, not ſhutting out ſpirituall opportunitie. *Luke* 14. 18, 21.

Thirdly, it muſt not bee ſeruice of worldly luſt, but of God requiring in our place

place and perſonall calling, diligence: 1. To eate our owne bread: 2. To haue to miniſter to them that want: 3. To honour God with that we haue, to make our grace ſhine forth in good workes, *Prou.* 12. 24. *Eccl.* 7. 13.

1 Theſſ. 3. 8.
Eph. 4. 28.
Prou. 3. 9.
Eccleſ. 17. 13.

Secondly, It is not vnlawfull to take contentment in good things giuen of God to vs and our familie: we may taſt him ſweete in his bleſſings and reioyce, *Deut.* 26. 11. He giues aboundantly all things, not to lay vp, but to inioy: 1 *Tim.* 6. 17. he giues food vnto gladneſſe

Act.

Act. 14. 17. we may lawfully both ſee and bee affected with pleaſure of the proper goodneſſe of his creature.

Firſt, Cautions. So we ſee God in his bleſſings and creatures & be led to him, mooued by his goodneſſe to ſerue him cheerfully and with a ioyfull heart, *Deut.* 28. 47.

Pſal. 26. 3.

Secondly, That we dwell not in delight of the creature, our heart not reſting in it, *Iob* 31. 25. buying as not poſſeſſing, reioycing as not reioycing, making the Lord our portion, *Pſal.* 119. 57. reſolved

1 Cor. 7. 30

ued to keepe his law, exalted or abased, full or hungrie, *Phil.* 4. 12.

Thirdly, That sensible of the reeling of earthly heights, vncertaintie of these changable cõditions, we haue our minde composed through habituall resolution, to depend on God to equabilitie of affection in all conditions, content with Christ our true, certaine, and great gaine, counting all, losse, dung, seperate from him. *Phil.* 3. 8.

Fourthly, That wee be of like affection with others, reioycing with them

them that reioyce, and remembering *Ioseph's* affliction, to the moderating of our pleasures, and to the exercise of loue and mercy.

Rom. 12. 15.

Amos 6. 6.

First, Nature feares things hurtfull to it, seekes the perseruation of it selfe, it is a part of true wisedome to foresee euills and to prouide against them: beware of men, *Math.* 10. 16. 17.

Secondly, There is a feare due from inferiors, in subiectiõ to superiors. *Rom.* 13. 7. with sense of Gods image in their superiority, and conscience of their owne

owne infirmitie, to ſeaſon obedience, which requires feare, and to preſerue them from vndecent behauiour.

Thirdly, There is a corrupt and inordinate feare, whereby we ſinne in not ſanctifying the Lord in our hearts by depending vpon him, and making him our dread and feare, for no feare of any creature to ſin againſt him: which is either full and occupieth the heart wholly: which kinde of fearefull ones haue a fearefull place appointed, if they doe not repent, *Reu.* 21. 8. Eſa. 8. 13.

or

Or it is of infirmity, with loue to God and his commandement, ſtrife againſt it to glorifie God in reſting on him, which in the weakneſſe of faith may preuaile, yet not reigne. Thus many godly men haue beene guilty and out of this paſſion done reprochfull things.

Confirme your heart againſt this feare, 1. by Gods commandement, in nothing feare your aduerſaries. *Phil.* 1. 28. and call vpon the fearfull to be ſtrong *Eſay.* 35. 4.

Secondly, By promiſes conſidered and applyed by faith

faith in Christ, *Esa.* 51. 12. 13. *Heb.* 13. 7, *Iob.* 10. 28. Esa. 43. 2, 3.
of Gods presence, *Psal.* 91. 15. of his protection against hurt, or deliuerance, or strength to beare the temptation: 1. *Cor.* 10. 13.
of certain profit by affliction, excellency of glory following sufferings for God, for Christ, both for matter and intention. Heb. 12. 10.
And with the promises consider them that by faith and patience now inherit them, and 2. Cor. 4. 18 Heb. 6. 12.
specially look vpon Iesus, the author and finisher of our faith; consider him in his sufferings being such a person not onely innocent, Heb. 12. 2.

but

but the Sonne of God, and the glory that he liues in, and will bring them into that are faithfull in him.

Thirdly, By weighing the prouidence of God, in three degrees: 1. In vnreasonable creatures, sparrowes of meane price, but
Mat.10.29. haue the course of their life defined by it, swine were
Mark.5.12. not free to the deuills will but by diuine permission. 2. In reasonable men vnbelieuing,
1 Tim.4.10 haue him their Sauiour, he is the Sauiour of all men. 3 .His prouidence speciall towards beleeuers, hauing their haiers in number, & custody. *Mat.* 10.30

Daniel

those three in the hoat fierie furnace had not a haire of their head burnt. A Christian aboue other men neither liues nor dies at aduenture, but to a Lord, that will owne him in life and death. If he giue quietnesse who can make trouble, whether vpon nations or a man onely? *Iob.* 34. 29. Rom. 14. 8. 1 Thess. 5. 10.

Fourthly, Thinking on the spirit you haue receiued, not of the world, not of feare, but of power and a sound minde: 2. *Tim.* 1. 7.

Fiftly, Of the good that comes by such sufferings

to others, many glorifie God in seeing such grace shine forth in such as the spirit of glory rests vpon.

Elect not called are prepared to conuersion, they that are called are confirmed becomming more bold in Gods cause, *Phil.* 1. 13. 14. and for reprobates a testimony is left on Gods side against them whose iudges the beleeuers shall be with Christ at the day of iudgement.

You haue not yet resisted vnto blood in striuing against sinne, you must resolue and prepare for it, whether God will call you

to it, or not: it is a fellowship with Christ, greatly argueth faithfullnesse, *Act.* 15. 26. Lesser sufferings are the markes that are vpon Christs faithful seruants; Gal. 6. 17. a great worke of our loue to God and our brethren, *Ioh.* 14. 31. *Ioh.* 15. 13. a glorious victorie ouer the world, flesh and deuill, *Reu.* 12. 11. leauing glory on the names of such, and making their example perswasiue. *Ephes.* 3. 1.

Fourthly, To be with Christ whether by death, or by change is best of all; we desire by chang if that might be, not to put off

the ſubſtance of our bodyes but the qualities : 2. *Cor.* 5. 4. but that not granted to vs, but to ſuch as ſhall be aliue & remaine at Chriſts comming : 1. *Theſ.* 4. 15. 17. It is a holy choiſe, with ſuctiection to God, to deſire rather to be out of the body with Chriſt, then in the body abſent from him. 2. *Cor.* 5. 8.

2 Cor. 15. 51, 52.

Secondly, Yet for the vſe of a good mans life to others, it may make a ſtop in this choiſe, *Phil.* 1. 23. 24.

Eſa 38. 18, 19.

Thirdly, Good men are not alwaies in ſuch caſe as to dare to dy, their ſoule is troubled

troubled, *Psal.* 6. 3. 2. They would doe God more service, *Psal.* 119. 17. they desire to mourne more for their sinnes, which heauen admits not, there is no sorrow.

Fourthly, The godly haue their graces mixt with their contraries, in remisse degrees the loue of Christ and the loue of being in this world may bee together, no man here followeth the guidance of the spirit without sensible hinderance of the flesh: the comfort is that we giue not the reignes to the flesh, you do not make present things

your treasure, desiring to liue in the body onely to enioy them, as if you thought your felicity ended with your life. Doth it not afflict you that your loue to Christs presence is no more full and flaming? feare not. What gather you of *Lots* lingering in Sodom till (God being merciful to him) the Angel led him out by the hand? that he had no spirituall life? or that some earthly thoughts and affections, striuing against his grace held him? Kindle your loue to Christ, and coole it to the world, compare them and the gaine by them

Gen. 19. 16.

them together. *Cant.* 8. 7. *Phil.* 3. 8. and come vp more out of this wilderneſſe to cleaue to your welbeloued, who makes his to be the glory aboue all ſocieties in the world, to their admiration that ſwim in earthly pleaſures; pray to ſee the felicity of the choſen, the worth of your hope in immediate communion with Chriſt, that he may be all in all to you, you may keepe you chaſt in loue to him from adultery with this world, and greatly deſire the ſweetneſſe of his familiaritie.

Cant.6.8, 9.

Consider what account he makes of the loue of his set vpon him, *Cant.* 4. 10. and be prouoked to get more of it into your heart that is so precious with him.

Go forth in contemplation of his incomparable excellency, glory and honour wherewith he is crowned. *Cant.* 3. 11. you shall find him wholly desireable, *Cant.* 5. 10. 16.

Labour to know his loue that passeth knowledge and be drawen to it as souldiers to their banners, all the world cannot giue an example of such loue, *Rom.* 5. 8.

He

He is tied in his desire to the presence of his Church, his loue in pleasures, *Cant.* 7. 5. 6. his prayer to his father a little before his death was, that they which beleeued in him might be where he is, Ioh. 17. 24. he gaue his promise for their comfort that hee would come againe, and take them to himself to Ioh. 14. 3. be where he is. Let this further your desire to be with him.

In the meane time continue in his loue in keeping his commandements *Ioh.* 15. 10. stand on his side against Antichrist in his battailes

tailes with him, *Reu.* 17. 14. He iudgeth and fighteth righteouſly, and the victory is certaine on his ſide, *Reu.* 19. 11. 16. 20. Be diligent in making him knowen, in opening his excellencies, that his name being as an oyntment powred out, others may loue and ſeeke him, ſpeake forth his praiſe, declare his will, confeſſe him before the world. It is not without fruit *Cant.* 8. 13. The companions harken to thy voice.

Cant. 1. 3.

Now the God of hope fill you with all ioy and peace in beleeuing, and the Lord

Lord guide our hearts into the loue of God and patient waiting for of his Sonne. Vnto God the Father, Sonne and holy Ghost be honour, Thanksgiuing, obedience and subiection: Whose is the kingdome, power, and glory, for euer and euer. *Amen.*

Rom. 15. 13.

2. Thess. 3. 5.

FINIS.